

The Ressurrection

Du'arraa Kaafama

Kan qindeessee hiike Kadiir Ibraahim (Comiled from the Work of
Harun Yahya and Abul A'lal Maududi and translated by Kedir
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	<i>Yaadannoon Daaddaa Kiyyaaf</i>	
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Introduction

My objectives in compiling this book is two fold: 1, to introduce the current outlook on Qur'an and science to my native Oromo speaking public. 2, to promote the works of the two prominent Islamic scholars: Harun Yahya and Abul A'lal Maududi by filtrating their their work through my own language.

Thus, the book is organized and translated from the works of the above mentioned scholars in three parts:

The first part introduces the subject matter and back ground of the sura. The second part presents the sura with its transliteration, translation and explanation in three languages. The third part lists scientific miracles related to verses in the Sura.

Seensa

Kaayyoon kitaaba kana qindeesseef waa lama: 1, Ilaalcha yeroo ammaa Qur'aanaa fi Saayinsii irratti jiru Lammiilee Afaan Oromoo haasawaniin walbarsiisuuf. 2, Hojii Hayyoota bebbeekamoo Isilaamaa Lamaan: Haruun Yahyaa fi Abul A'alaa Mawuduudii Afaan Kiyatti cuunfudhaan babal'ina hojii isaaniitiif gargaarsa ta'uuf.

Haaluma kanaan, Kitaabichi kutaalee sadihiin qindaa'ee jira:

Kutaan jalqabaa dhamaa fi durduubee suurichaa barsiisa. Kutaan lammaffaa hiikaa suuricha lugaa sadihiin dhiheessudhaan sagaleeffamaa fi ibsa isaa kenna. Kutaan sadaffaa ajaa'iba Saayinsii ammayyaa kan keewwatoota suuraa kanaa keessatti argaman tarreessa.

Background of Sura Qiyama

Durduubee Suuraa Qiyaamaa

Name

The Surah has been so named after the word *al-Qiyamah* in the first verse. This is not only the name but also the title of this Surah, for it is devoted to Resurrection itself.

Period of Revelation

Although there is no tradition to indicate its period of revelation, yet there is in the subject matter of this Surah an internal evidence, which shows that it is one of the earliest Surahs to be sent down at Makkah. After verse 15 the discourse is suddenly interrupted and the Holy Prophet (upon whom be peace) told: "Do not move your tongue to remember this Revelation hastily. It is Our responsibility to have it remembered and read. Therefore, when We are reciting it, listen to its recital carefully. Again, it is Our responsibility to explain its meaning." Then, from verse 20 onward the same theme which was interrupted at verse 15, is resumed. This parenthetical passage, according to both the context and the traditions, has been interposed here for the reason that when the Angel Gabriel was reciting this Surah to the Holy Prophet, the Holy Prophet, lest he should forget its words later, was repeating them at the same moment. This in fact happened at the time when the coming down and receipt of Revelation was yet a new experience for him and he was not yet fully used to receiving it calmly.

Maqaa

Maqaan Suuraa kanaa , jecha al-Qiyaamaa jedhu kan aayata jalqabaarratti argamu irraa moggaafame. Jechi Qiyaamaa Jedhu dhama suuraa kanaa waan ta'eef, maqaa qofa osoo hin taane mata-duree suurichaas ta'ee tajaajileera.

Yeroo Suuraan kun Buufame

Yeroo suuraan kun keessatti buufame hadiisni addeessu hin jiru. Haa ta'u malee, dhama isaa irraa suuraawwan Makkaa tan jalqaba buufaman irraa ta'uu isaa ragaaleen nama hubachiisan ni jiru .Fakkeenyaaf, aayata 15ffaa booda haasofni waa'ee qiyaamaa addaan citudhaan Rasuulaan, "Quraana qabachuu)itti jarjarudhaaf arraba kee itti hin ariifachiisin. Dhugamaan, (onnee tee keessatti) walitti qabuunii fi dubbifama isaa (si dandeessisuun) nurra jira .Kanaaf, yogguu nuti isa (sii) dubbifne dubbifama isaa hordofi. Eegasii (hiikaa isaa)siif addeessuun nurra jira" jedhameera. San booda,yaanni waa'ee qiyaamaa kan addaan cite aayata 20ffaa irraa deebi'ee itti fufee jira. Dhama aayata kanaatii fi hadiissan aayata kana ilaalchisanii gabaafaman irraa hubachuun akka danda'amutti,qajeelfamni rasuulatti kenname kun wanti gidduu seeneef, yeroo Jibriil(Malykichi) suuraa kana dubbisaafii turetti, Rasuulli akka hin daganneef jechoota irra deddeebi'anii kan dubbisaa turan ta'uu isaa nu hubachiisa. Haalli akkanaa kan Rasuula irratti mul'ate yeroo jalqabaa, osoo Rasuulli buufama qur'aanaatiin baay'ee wal hin barin ture. Kana jechuun yeroon buufama suuraa kanaa yeroo Makkaa isa jalqabaa ta'uu isaati.

Theme and Subject Matter

In the early Madina suras that were successively revealed ,Islam and its fundamental concepts and moral teachings were presented so forcefully and effectively in pithy, brief sentences and the people of Makkah warned so vehemently on their errors and deviations that the Quraish chiefs were utterly confounded. Therefore, before the next Hajj season came they held the conference for devising schemes to defeat the Holy Prophet (upon whom be peace) .

In this Surah, addressing the deniers of the Hereafter, replies have been given to each of their doubts and objections, strong arguments have been given to prove the possibility, occurrence and necessity of the Resurrection and Hereafter, and also it has been pointed out clearly that the actual reason of the people's denying the Hereafter is not that they regard it as impossible rationally but because their selfish motives do not allow them to affirm it. At the same time, the people have been warned, as if to say: "The event, the occurrence of which you deny, will inevitably come: all your deeds will be brought and placed before you. As a matter of fact, even before any of you sees his record, he will be knowing fully what excuses and pretenses he may offer to deceive the world and deceive himself in respect of his misdeeds."

Dhamaa fi Erga Ijoo suuraa kanaa

Suuraawwan jalqaba Makkatti wal duraa duubaan buufamaa turan keessatti, waa'een Isilaamummaa fi qabxiwwan bu'uura Isilaamummaa ,akkasumas barumsi naamusaa hima gaggabaaboo ta'aniin kennamaa turee jira. Haala kanaan, ummanni makkaa dogoggoraa fi jallina isaanii irraa akka deebi'an ciminaan dinniinamaa turaniiru. Sababa kanaaf ,qondaaltonni Qureeshaa dhama'anii waan ta'an wallaalanii turan. Rakkina isaan mudate kana mala Rasuula ittiin injifatan barbaadanii furudhaaf waytii hajjii bara itti aanuu dursudhaan walgahii godhanii turan.


Suuraa kana keessatti, mamii fi mormii warroota qiyaamaa mormudhaan Rasuula irratti qabsaa'udhaaf walga'ii waaman kanneeniif deebiin quubsaan kennameera. Du'a boodas kaafamuun akka danda'amu fi barbaachisaas ta'uu isaa ragaan mirkaneessu haala nama amansiisuun dhihaatee jira. Qabxiin biroo kan suuraa kana keessatti ibsame, sababni ummanni Qiyaamaa mormuuf, ragaan qiyaamaan kan hin jirre ta'uu mirkaneessu jiraatee osoo hin taane , fedhii lubbuu isaanii too'achuu waan dadhabaniif. Kana jechuun, Qiyaamaan dhugaa ta'uu yoo dhugaan amanan cubbuu du'a booda nama adabsiiftu dhiisuu waan gaafatuuf -cubbuu dhiisuurratti murachuu caalaa, osoma garaan isaan beeku ,*qiyaamaan hin jirtu* yaada jedhuun ofii fi namallee sobanii cubbuu hojjachuu itti fufuu waan filataniif.Haaluma walfakkaatuun, suuraan tun ergaa akkana jedhu qabattee dhufte:

“Yaa ummata, Qiyaamaan isin hin dhufu jettan, dhufuun isii waan hin oolle. Guyyaa san hojiin isin lafarratti hojjattan hundi isaa galmeedhaan fuuldura keessanitti dhihaachuuf jira. Galmichumayyuu bantanii osoo hin ilaalle wantoota addunyaa irratti raawwattan hunda isaa beekuuf teessu. Sababni isaas, namni tokko qiyaamaan hin jirtu jechudhaan mataa isaatii fi namoota kaawwan sababa garaa garaa dhiheessee haa sobu malee, gaarummaa fi gadhummaa ofii namni hin beekne kan hin jirre waan ta’eef .

**Translation and
Explanation of Sura Qiyama**

**Hiikaa fi Ibsa Suuraa
Qiyaamaa**

Text, Transliteration and translation – Quraana, Dubbifamaa fi Hiikaa isaa

In the name of Allah Most Gracious Most Merciful	<i>በአላህ ስም እጅግ በጣም ርህሩህ በጣም አላኝ በሆነዉ</i>	Maqaa Allaah, Daran Gara-laafessaa Fi Mararfataatiin	Bismillaahir-Rahmaanir-Rahiim	
Nay! I swear by the day of resurrection. (the fact is not as the disbelievers claim)	(ነገሩ ከሃዲዎች ከሞት መቀስቀስ የለም እንደሚሉት) አይደለም፡፡ በትንሣኤ ቀን እምላለሁ፡፡	(Dhimmichi akka kaafirtoonni du'arraa kaafamuun hin jiru jedhan sanii) Miti! Guyyaa Qiyaamaatiin in kakadha,	<i>Laa, Uqsimu biyawmil-Qiyaamah,</i>	لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ {1}
Nay! I swear by the self-accusing soul. (Your resurrection is inevitable)	(ራስዎን) ወቃሽ በሆነች ነፍስም እምላለሁ፡፡ (በእርግጥ ትቀሰቀላለችሁ)፡፡	Miti! Lubbuu of-ajiifattuunis in kakadha(du'arraa kaafamuun keessan waan hin hafne).	<i>Wala Uqsimu bin-nafsil-lawwaamah,</i>	وَلَا أُقْسِمُ بِالنَّفْسِ الْوَّامَّةِ {2}
Does man think that We shall not gather his bones?	ሰዉ አጥንቶቹን አለመስብስባችንን ያስባልን?	Namni lafee isaa walitti hin qabnu itti fakkaataa?	<i>Ayahsabul-Iinsaanu al-lan-najma'a 'izaamah,</i>	أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ {3}
Yea! We are able to make complete his very fingertips	አይደለም፡ የጣቶቹን ጫፎች (ፊት እንደነበሩ) አስተካክለን (በመፍጠር) ላይ ቻዮች ስንሆን (እንሰበስባቸዋለን)፡፡	Eeyyan! (Lafee dhiisii) fiixxee qubbiin isaatiyyuu (haala duraan uumameen) walitti dachaasuu irratti dandeettii qabna.	<i>Balaa qaadiiriina 'alaa an-nusawwiya banaannah</i>	بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ {4}
Nay! man desires to give the lie to	ይልቁንም ሰዉ በፊቱ ባለዉ ነገር (በትንሣኤ) ሊያስተባብል	Inumaayyuu, namni (waan)fuuldura	<i>Bal yuriidul Iinsaanu</i>	بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ

what is before him.	ይፈልጋል።	isaatiyyuu kijibsiisuu barbaada	<i>liyafjura amaamah</i>	أَمَامَهُ {5}
He asks: When is the day of resurrection?	“የትንሣኤ ቀን መኛ ነው?” ሲል ይጠይቃል።	“Guyyaan qiyaamaa yoom ree?” jechudhaan gaafata.	<i>Yas’alu ayyaana yawmul-qiyaamah</i>	يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ {6}
So when the sight becomes dazed,	ዓይንም በዋለለ ጊዜ፡	Duuba,(guyyaan qiyaamaa) guyyaa ijji hurrooftu(dhamaatu)	<i>Fa’izaa bariqal-basar</i>	فَإِذَا بَرِقَ الْبَصَرُ {7}
And the moon becomes dark,	ጨረቃም በጨለመ ጊዜ፡	Guyyaa jiinis dukkanaahu	<i>Wakasafal qamar</i>	وَحَسَفَ الْقَمَرُ {8}
And the sun and the moon are brought together,	ጸሐይና ጨረቃም በተሰበሰቡ ጊዜ፡	Guyyaa aduu fi jiinis walitti sassaabamtu	<i>Wajumi’ash-shamsu walqamar</i>	وَجُمِعَ الشَّمْسُ وَالْقَمَرُ {9}
Man shall say on that day: Whither to fly to?	ሰው በዚያ ቀን መሸሻው የት ነው? ይላል።	Guyyaa san namni, “Garri itti miliqan(dhokatan) eessa?” jedha	<i>Yaquulul-linsaanu yawma’izin aynal-mafar</i>	يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَإِنِّ الْمَفْرُ {10}
By no means! there shall be no place of refuge!	ይከልከል! ምንም መጠጊያ የለም።	Lakki ! Garri itti baqatan tokkoyuu hin jiru	<i>Kallaa laa wazar</i>	كَلَّا لَا وَزَرَ {11}
With your Lord alone shall on that	በዚያ ቀን መርጊያው ወደ ጌታህ ብቻ ነው።	Guyyaa san qubannaan (jiru)	<i>Ilaa Rabbika yawma’izinil-</i>	

day be the place of rest.		garuma Rabbii keetii qofaadha.	<i>mustaqar</i>	إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ {12}
That day will Man be told (all) that he put forward and all that he put back.	ሰው በዚያ ቀን ባስቀደመውና ባስቆየው ሁሉ ይነገራል።	Namni waan dursiifatee fi waan tursiifate (hundayyuu) guyyaa san itti himama	<i>Yunabba'ul-Iinsaanu yawma'izin bimaa qaddama wa'akkar</i>	يُنَبِّأُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ {13}
Nay! man is evidence against himself,	ይልቁንም ሰው በነፍሱ ላይ አስረጅኖ ነው	Inumayyuu! Namni matumti isaatiyyuu lubbuu isaarratti ragaadha.	<i>Balil-Iinsaanu 'alaa nafsihii basiirah</i>	بَلِّ الْإِنْسَانَ عَلَىٰ نَفْسِهِ بِصِيرَةٍ {14}
Though he puts forth his excuses.	ምክንያቶቹን ሁሉ ቢያመጣም እንከ (አይሰማም)።	Sababa garaagaraa yoo dhiheesseyyuu (irraa hin fuudhamu)	<i>Walaw alqaa ma'aaziirah</i>	وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ {15}
Do not move your tongue with (the Qur'an) to make haste therewith,	(መሐመድ ሆይ!) በርሱ(በቁርአን ንባብ) ልትቸኩል ምላስህን በርሱ አታላውስ።	(Yaa Muhammad! Dubbifama Quraanaa qabachuu)itti jarjarudhaaf arraba kee itti hin ariifachiisin.	<i>Laa tuharrik bihi lisaanaka lita'jala bih</i>	لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ {16}
It is for Us to collect it and to recite it.	(በልብህ ወስጥ) መሰብሰብና ለማንበብ (እንድትችል ማድረጉ) በኛ ላይ ነውና	Dhugamaan, (onnee tee keessatti) walitti qabuunii fi isa dubbisuun(akka dubbiftu si dandeessisuun) nurra jira	<i>Inna 'alaynaa jam'ahuu waqur'aanah</i>	إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ {17}
Therefore, when We have recited it, follow its recitation.	ስለዚህ፡ ባንብብነው ጊዜ ንባቡን ተከተል።	Kanaaf, yogguu nuti isa (sii) dubbifne dubbifama isaa hordofi	<i>Fa'izaa qara'naahu fat-tabī' qur'aanah</i>	فَإِذَا قُرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ {18}

Again, it is for Us to explain it (and make it clear)	ከዚያም ማብራራቱ በኛ ላይ ነው።	Eegasii (hiikaa isaa)siif addeessuun nurra jira	<i>Summa inna 'alaynaa bayaanah</i>	ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ {19}
Nay! (you men) But you love the fleeting life,	ተከልክል! ይልቁንም (ሰዎች) ፈጣኒቱን (ዓለም) ትወዳላችሁ።	Lakkaa! inumaayyuu (isin dhalli namaa addunyaa) ariifattuu (tana) jaalattanii	<i>Kallaa bal tuhibbuun-al'aajilah</i>	كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ {20}
And leave alone the hereafter (for which you must have prepared).	መጨረሻይቱን (ልትዘጋጁላት የሚገባውን ዓለም) ትተዋላችሁ።	Aakiraa (biyya boruu tan qophaahuufii qabdan) immoo itti dhiiftan	<i>Watazaruunal-aakhirah</i>	وَتَذَرُونَ الْآخِرَةَ {21}
[Some] faces on that day shall be bright,	ፊቶች በዚያ ቀን አብሪዎች ናቸው።	Fuulli (gariin) guyyaa san iftuudha	<i>Wujuuhun yawma'izin naadirah</i>	وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ {22}
Looking to their Lord.	ወደ ጌታቸው ተመልክቶች ናቸው።	Gara Rabbii isii laaludhaan,	<i>Ilaa Rabbihaa naazhirah</i>	إِلَىٰ رَبِّهَا نَاظِرَةٌ {23}
And [other] faces on that day shall be gloomy,	(ሌሎች) ፊቶችም በዚያ ቀን ጨፍጋጊዎች ናቸው።	Fuulli (gariin) immoo guyyaa san golgooloftuudha	<i>Wawujuuhun yawma'izin baasirah</i>	وَجُوهٌ يَوْمَئِذٍ بِاسِيرَةٌ {24}
Knowing that there will be made to befall them some great calamity.	ከባድ የሆነ አደጋ እንደሚወራባቸው ያረጋግጣሉ።	Balaan dudda kutu wahii kan isii irratti raawwatamu ta'uu garaan beekudhaan	<i>Tazunnu an Yuf'ala bihaa faaqirah</i>	تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ {25}

Nay! When (the soul) reaches to the collar- bone (in its exit),	ተክልክል! (ነፍስ ለመወጣት) ጉሮሮ በሚትደርስበት ጊዜ	Lakkaa! Guyyaa (lubbuun bahudhaaf) kokkee geettu	<i>Kallaa izaa balagatit- taraaqiya</i>	كَلَّا إِذَا بَلَغَتِ النَّرَاقِيَّ {26}
And it is said: Who will be a magician?	ፈዋሽ ቃልቻ ማነው? በሚባልበት ጊዜ	“Qaalluun fayyisu eenyu?” yeroo jedhamu	<i>Waqiila man’ raaq’</i>	وَقِيلَ مَنْ رَاقٍ {27}
And he is sure that it is the [hour of] parting	(ስመምተኛው)እርሱ (የመጣበት ነገር ከዚህ ዓለም) መለየት መሆኑን በሚያረጋግጥበት ጊዜ	(Namichi du’aa jirus) wantichi (addunyaa irraa) godaansa ta’uu isaa yeroo beeku	<i>Wazhanna annahul-firaaq</i>	وَطَنَّ أَنَّهُ الْفِرَاقُ {28}
And one leg will be joined with another;	ባትም በባት በሚትጣበቅበት ጊዜ	Mogoleenis yoo mogoletti maxxantu	<i>Wal-taffatis-saaqu bis-saaq</i>	وَالْتَقَّتِ السَّاقُ بِالسَّاقِ {29}
To your Lord on that day shall be the driving.	በዚያ ቀን መነዳቱ ወደ ጌታህ ነው።	Guyyaa san oofamiinsi gara Rabbii keetiiti	<i>Ilaa Rabbika yawma’izinil- masaaq</i>	إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ {30}
So he did not accept the truth, nor did he pray,	(ሰውየው በዚህ ዓለም ቆይታው)አላመነም አልሰገደምም፡	(Namichi yeroo duniyaa irra ture) hin amanne, hin salaannes	<i>Falaa saddaqa walaasallaa</i>	فَلَا صَدَّقَ وَلَا صَلَّىٰ {31}
But called the truth a lie and turned back,	ግን አስተባበለ፡ (ከእምነትም) ዞረ።	Garuu, aakiraa(wanti jedhamu) soba jedheeti irraa dudda	<i>Walaakin kazzaba watawallaa</i>	وَلَكِنْ كَذَّبَ وَتَوَلَّىٰ {32}

		gale		
Then he went to his followers, walking away in haughtiness.	ከዚያም በትዕቢት ወደ ተከታዮቹ ሔደ።	Eegasii, boonaati gara ummata isaa deeme	<i>Summa zahaba ilaa ahlihii yatamaxxaa</i>	ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَمْتَطِي {33}
Nearer to you [is destruction] and nearer,	ጥፋት ተጠግቶሃል!	Badiin siif dhihaattee jirti!	<i>Awlaa laka fa-awlaa</i>	أَوْلَىٰ لَكَ فَأَوْلَىٰ {34}
Again [consider how] nearer to you and nearer.	አሁንም (ተገንዝብ) ጥፋት ተጠግቶሃል!	Ammas(beeki) badiin siif dhihaattee jirti!	<i>Summa awlaa laka fa-awlaa</i>	ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ {35}
Does man think that he is to be left to wander without an aim?	ሰው ስድ ሆኖ መትተውን ይጠረጥራልን?	Si, namni itti gaafatamummama malee dhiifama itti fakkaataa?	<i>Ayah-sabul-Insaanu an yutraka sudaa</i>	أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى {36}
Was he not a small seed in the seminal elements,	የሚፈስ ከሆነ የፍትወት ጠብታ አልነበረምን?	Nuxfaa bisoo harcaafame irraa ta'e hin turree?	<i>Alam yaku nuxfatan mim-maniyyiy-yumnaa</i>	أَلَمْ يَكُنْ نُطْقَةً مِنْ مَنِيٍّ يُمْنَىٰ {37}
Then he was a clot of blood, so He created [him] then made [him] perfect.	ከዚያም የረጋ ደም ሆነ፡(አላህ ሰው አድርጎ) ፈጠረው አስተካከለውም።	Eegasii dhiiga ititaa ta'udhaan (sanirraa Rabbi isa)uumeeti (uumama isaatis waqixxeessee) guute.	<i>Summa kaana 'alaqatan fakalaqa fasawwaa</i>	ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ {38}

Then He made of him two kinds, the male and the female.	ከርሱም ሁለት ዓይነቶችን ወንድና ሴትን አደረገ።	Duuba Isumarraa, akaakuu dhiiraa fi dhalaa godhee(uume)	<i>Faja'ala minhuz-zawjayniz-zakara wal-unsaa</i>	فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَىٰ {39}
Is not He able to give life to the dead?	ይህ (ኔታ) ሙታንን ሕያው በማድረግ ላይ ቻይ አይደለምን?	Tolee!(Gooftaan kana uumuu danda'u) kun, du'aa jiraachisuu hin danda'uu ree?	<i>Alaysa Zaalika biqaadirin 'alaa an-yuhyiyal-mawtaa?!</i>	أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ {40}

Explanation

1. Nay! I swear by the day of resurrection -

To begin the discourse with "Nay" by itself indicates that the Surah was sent down to refute some argument which was already in progress. The theme that follows shows that the argument was about Resurrection and life after death, which the people of Makkah were denying and also mocking at it at the same time.

2. Nay! I swear by the self-accusing soul. -

The Qur'an has mentioned three kinds of human self:

- (1) Ammarah: the self that urges man to evil;
- (2) Lawwamah: the self that feels repentant at doing wrong, thinking wrong and willing wrong and reproaches man for this; and the same is called Conscience in modern terminology; and
- (3) Mutma'innah: the self that feels full satisfaction at following the right path and abandoning the wrong path

Here, the thing for which Allah has sworn an oath by the Resurrection (al- Qiyamah) and the self-reproaching Self, has not been mentioned, for the following sentence itself points it out. The oath has been sworn to stress the truth that Allah will certainly resurrect man after death and He has full power to do so. Now, the question arises: What is the relevance of swearing an oath by these two truths to this thing?

Ibsa

1.Miti! Guyyaa Qiyaamaatiin in kakadha,

Suuraan kun Jecha "Miti" jedhuun haasaa eegaluun isaa falmii tokkorratti mormii dhiheessuuf kan buufame ta'uu agarsiisa. Dhama dubbii itti aanee dhufe irraa hubachuun akka danda'amutti, mormichi waa'ee guyyaa Qiyaamaatii fi du'anii kaafamuu kan ummanni Makkaa kijibsiisanii fi itti baacaa turaniidha.

2.Miti! Lubbuu of-ajiifattuunis in kakadha

Quraanni akaakuu lubbuu namaa bifa sadii dubbatee jira:

1)Ammaaraa: Lubbuu cubbutti nama kakaafu

2)Lawwaamaa: Lubbuu yoo cubbuun tokko hojjattamuu fi hojjachuuf yaadamu balleessaan itti dhagahamee gaabbitu tan abbichas ajiifattu.

3) Muxma'innaa:Lubbuu karaa dhugaa hordofuu fi karaa dharaa dhiisudhaan tasgabbii guutuu qabdu;Lubbuu tasgabboofte.

Asitti wanti Rabbiin Qiyaamaa fi Lubbuu of-ajiifattuun kakateef hin himamne . Sababni isaa, himni itti aanee dhufu waan addeessuuf. Kakuun wanti kakatameef, Rabbiin nama du'e du'arraa kan kaasuu fi kaasuufis kan dandeettii qabu ta'uu isaa mirkaneessudhaaf. Amma gaaffiin ka'u: Wantoota lameen kanaan kakachuun barbaachisummaa maal qaba? isa jedhuudh.

As for the Day of Resurrection, the reason of swearing by it is certainty. The whole system of the universe testifies that it is neither eternal nor everlasting. Its own nature tells that it has neither existed since eternity nor can last till eternity. Human intellect has never had any strong argument to support the baseless view that this ever changing world could have existed since ever and would last for ever.

But as the knowledge of man about this world goes on increasing, it goes on becoming more and more certain for man himself that this workhouse of life had a beginning in time before which it was not, and necessarily it has also an end in time after which it will not be. For this reason, Allah has sworn an oath by Resurrection itself on the occurrence of Resurrection, and this is an oath of the kind that we might swear addressing a skeptical person, who may be skeptical about his own existence, saying: "By you yourself, you exist, i.e., your own being itself testifies that you exist. "

But an oath by the Day of Resurrection is only an argument for the truth that this system will one day be upset. As for the truth that after that man shall be resurrected and called upon to account for his deeds and made to see the good or evil results thereof, another oath has been sworn by the self reproaching soul. No man exists in the world, who may not have a faculty called Conscience in him. This Conscience is necessarily conscious of the good and evil. And no matter how perverted and degraded a man might be, his Conscience always checks him on doing evil and for not doing good. This is an express pointer that man is not merely an animal but a moral being. He naturally can distinguish good from evil; he regards himself as responsible for the good or the evil he does; and even if he might feel pleased suppressing the reproaches of his Conscience over the evil he has done to

Guyyaa Qiyaamaatiin wanti
kakatameef,(qiyaamaan jiraachuu)
mirkaneessudhaaf.Sirni uumamaa, wanti
uumame hundi yeroo hunda turaaleessa
akka hin taane ragaa baha. Haallummaan
uumama isiitiyyuu aalamni kun yeroo
jalqaba hin qabne irraa hanga yeroo xumura
hin qabneetti jiraachuu kan hin dandeenne
ta'uu nuuf mirkaneessa. Sammuun namaa,
ilaalcha bu'uura hin qabne kan aalamni kun
durtii jalqaba hinqabne irraa eegalee
jiraatee jira; amma boodas hanga duuboo
xumura hin qabneetti kan turuudha yaada
jedhuuf ragaa deeggaru yoomiyyuu fiduu
hin dandeenne .

Garuu, akkuma beekomsii namaa kan
waa'ee addunyaa dabalaa deemuun, manni
jireenyaa kun yeroo dhabamarraa gara
argamaatti dhufe kan qabuu fi eega argame
boodas yeroon dhabamu kan jiru ta'uun
isaa ifa namaaf ta'aa deema. Sababa
kanaaf, ta'umsa qiyaamaa mirkaneessuuf
,Rabbiin matuma Qiyaamaatiin kakatee jira.
Fakkeenyi isaa, nama mamii baayisu
tokkoon: "jiraachuu keetiif matumti keetuu
ragaadha." Akka jechuuti.

Kakuun guyyaa qiyaamaatiin kan
kakatameef, sirni addunya kan amma jiru
kun guyyaa tokko jeeqamuuf jira dhugaa
jedhu deeggarudhaaf. San booda ilmi
namaa du'aa kaafamudhaan wanta
addunyaa irratti hojjateef ni gaafatama,
gaarii fi gadhee inni hojjateef gatii isaaf
kafalamuu jirus ni argisiifama dhugaa jedhu
deeggarudhaaf "Lubbuu of-ajiifattuu
taateen" kakatameera. Addunyaa tanarra ,
namni miira sammuu(aqlii) hin qabne hin
jiru.Sammuun tunimmoo, gaarii fi gadhee
gargar baaftee beekti. Namichi hanguma
fedhe salphataa fi jallataa yoo ta'eyyuu
sammuun isaa gadhee hojjatamuu fi gaarii
hojjatamuu dhabe irratti yoomiyyuu abbicha
ni qeeqxi. Kunimmoo, namni uumama
naamusaati malee horii(beelada) salphaa

demands from within that the other one who has done the same evil to him, must deserve punishment.

Now, if the existence of a self-reproaching soul of this kind in man himself is an undeniable truth, then this truth too is undeniable that the same self-reproaching soul is an evidence of the life hereafter, which exists in man's own nature itself. No sensible man can deny that if man becomes non-existent after death, he will certainly be deprived of the rewards of his good deeds and escape the just and lawful punishment of many of his evil deeds. Therefore, unless one comes to believe in the absurd idea that a rational being like man has stumbled into an irrational system of the universe and a moral being like man has happened to be born in a world which basically has nothing to do with morality, he cannot deny the life hereafter. The above two arguments, which have been presented in the form of the oaths, only prove two things. First, that the end of the world (i.e. the first stage of Resurrection) is a certainty; and second, that another life after death is necessary, for without it the logical and natural demands of man's being a moral being cannot be fulfilled; and this will certainly happen, for the existence of the Conscience in man testifies to it. Now, this argument has been given to prove that life after death is possible.

The people of Makkah who denied it, said again and again: "How can it be that the people who died hundreds of thousands of years ago, whose bodies have disintegrated into particles and mixed in the dust, whose bones decayed and were scattered away by the winds, some of whom were burnt to ashes, others devoured by the beasts of prey, still others drowned in the seas and swallowed by fish, the material constituents of their bodies should re-assemble and every man should rise up as the same person that he once was ten or twenty thousand years before? Allah has given its very rational and highly forceful reply in the form of this brief question: "Does man think that We shall not be able to put his bones together?" That is, "If you had been told that the scattered particles of your body would reunite of their own accord some time in the future, and you

ta'uu dhabuu isaatiif akeekkiidha.

Namni uumamaan dharaa fi dhugaa gargar baafachuu ni danda'a. Hamtuu fi toltuu hojjateef itti gaafatamummaa akka qabu ni beeka. Sammuu akka hamtuu hin dalagne isatti hasaafuu ukkaamsee waan hin taane nama biraa irratti yoo hojjateyyuu, namni isa hin ta'in hojii akkasii yoo isarratti raawwate adabamuu/qaxxa'amu akka qabu miirri wahii isuma keessaa isatti hima. Amma, miirri akkanaa kan yoo balleessaa hojjatan nama qeequ nama keessa jiraachuun isaa yoo dhugaa ta'e, Jireenyi miira(lubbuu) of-ajiifattuu kunumtuu uumama namaa keessatti argamuun isaa du'arraa kaafamiinsi dhugaa ta'uu isaatiif ragaadha. Namni akkuma du'een yoo kan dhabamee hafu ta'e, gaarii hojjateef galanni isaa badeera; akkasumas miidhaa baayyee uumamtoota irraan gahaa tureefis adabbii/qixaata jalaa miliqee jira. Kanammoo sammuu fayyaa qabdu mormuu hin dandeettu. Kanaaf, uumamni sammuu fi naamusaa uumame kan akka namaa kun tasuma addunyaa tanarratti mul'achudhaan itti gaafatamummaa tokko malee yakka fedhe hojjatee dhabama ta'a yaada jedhutti yoo kan amanu ta'e malee namni jiruu du'aan boodaa mormu hin jiru. Ragaan armaan olii kan bifa kakuutiin dhihaate lameen wanta lama mirkaneessa. Tokkoffaa, dhumti addunyaa tanaa(qiyaamaan) mirkana-waan hin hafne. Lammaffaa, Jireenyi biroo kan du'aan boodaa barbaachisaadha. Sababni isaa, du'aan booda kaafamuun yoo hin jiraanne, gaaffiin uumamaa kan namni uumama naamusaa ta'uu isaa mirkaneessu deebii argachuu hin danda'u. Kunimmoo(du'arraa kaafamuun) hin hafu. Sammuun namaa tan yoo hamtuu hojjatan nama hohhooqxu kanaaf ragaadha. Amma, ragaan kun jireenyi du'a boodaa kan danda'amu ta'uu mirkaneessudhaaf kennameera.

Ummanni Makkaa kan jiruu du'a boodaa morman gaaffii garaagaraa dhiheessaa turan : "Namni du'e tokko akkamitti ka'uu danda'a? Akkam ta'eeti ?! Namoonni waggaa dhibbaatamaa fi kumaatama har'aa du'an, kan qaamni ciccitee biyyee ta'e, kan lafeen shamtee bubbeen bittimsite, kan qaamni gubatee daaraa ta'e, kan allattiin nyaatte, kan galaanni nyaatee qurxummiin liqimsite,kana cufa qaamni isaanii bakka jirurraa walitti sassaabamudhaan

would come back to life by yourself with this very body, you would no doubt have been justified in regarding it as impossible. But what you have actually been told is that such a thing will not happen by itself, but Allah Almighty will do this. Now, do you really think that the Creator of the universe, Whom you yourself also regard as the Creator, would be powerless to do so?" This was such a question in answer to which nobody who believed in God to be the Creator of the universe; could say, neither then nor today,. And if a disbeliever says such a thing, he can be asked: How did God in the first instance make the body in which you at present exist, by gathering its countless particles together from the air, water and earth and many other places you know not what, and how can you say that the same God cannot gather its constituent parts together once again?

3. He asks: When is the day of resurrection?-

This question was not put as a question but derisively and to deny Resurrection, That is, they did not want to ask when Resurrection would take place but asked mockingly: "What has happened to the day with which you are threatening us. When will it come?"

namni hundi akka waggaa kuma kudhanii fi kuma diddama har'aa dura turetti deebi'uu ni danda'aa?" jedhan. Gaaffii kanaaf Rabbiin deebii sammun fudhachuu dandeettuufi isa amansiisaa ta'e bifuma gaafiitiin haala itti aanee dhufu kanaan kennee jira:- "Namni lafee isaa walitti hin qabnu itti fakkaataa?" kana jechuun , qaamni keessan kan ciccite matama isaatiin walitti deebi'udhaan qaamni isin jiraachisu tokko osoo hin barbaachifne ofuma keessanii du'arraa kaatan" osoo isiniin jedhamee ,wanti akkanaa ta'uu hin danda'u yoo jettan mamiin keessan fudhatama qaba. Garuu amma kan isiniin jedhamaa jiru, kaafamni keessan matama isaatiin ta'a osoo hin taane ,Rabbitu taasisaadha. Tolee,Waaqni aalama uume kan isinuu gooftaa waa hunda uume ta'uu isaa beektan kana hojjachudhaaf dandeettii hin qabu jettanii? Kun, gaaffii namni Rabbiin Gooftaa waa uumuu danda'u ta'uu isaatti amane hundi armaan duras, ammas amma boodas "eeyyan" jedhee deebii itti kennuu miti. Namoonni Rabbiin morman "eeyyan Rabbi hindanda'u" yoo jedhan, gaaffii itti aanu kanaaf deebii qabaachuu qabu. "Rabbiin qaama amma ati keessa jirtu kana akkamitti dhabamarraa gara argamaatti fide?Qaamni kee qilleensa , biyyee fi bishaan irraa walitti qabamee uumamudhaan nama waa mormu kana akkamitti ta'uu dandee? Rabbiin bifa kanaan dhabama irraa si argamsiise kun haala inni deebisee si uumuu dadhabuun ragaan mirkaneessi?Dhugaan jiru garuu Rabbiin lafee burkutoofte walitti dachaasuu ni danda'a. Eeyyan! (Lafee dhiisii) fiixxee qubbiin isaatiyyuu (ashaaraa quba harkaa haala duraan uumameen) walitti dachaasuudhaan namicha akka duraan turetti deebisee kaasuuf dandeettii guutuu qaba."

3.“Guyyaan qiyaamaa yoom ree?” jechudhaan gaafata

Namoonni Rabbiin morman gaaffii kana kan gaafatan akka gaaffiiti osoo hin taane akka qishnaati fi Qiyaamaa mormudhaaf. Kana jechuun, guyyaa Qiyaamaan buutu baruuf osoo hin taane baacudhaaf, “Guyyichi nuun sodaachiftan maal ta'e ree?Yoom dhufa ree?”jedhan.

4. And the moon becomes dark, - And the sun and the moon are brought together

This is a brief description of the chaotic condition of the system of the universe, that will prevail in the first stage of Resurrection. The darkening of the moon and the joining of the moon and the sun together can also mean that not only will the moon lose its light, which is borrowed from the sun, but the sun itself will become dark and both will become devoid of light similarly. Another meaning can be that the earth will suddenly start rotating in the reverse order and on that day both the moon and the sun will rise simultaneously in the west. And a third meaning can be that the moon will suddenly shoot out of the earth's sphere of influence and will fall into the sun. There may possibly be some other meaning also of this which we cannot understand today.

5. Man shall on that day be informed of

what he sent before and [what he] put off.

Bima qaddama wa akhkhara, is a very comprehensive sentence, which can have several meanings.

- (1) That man on that Day will be told what good or evil he had earned in his worldly life before death and sent forward for his hereafter, and also informed what effects of his good or evil acts he had left behind in the world, which continued to work and to influence the coming generations for ages after him;
- (2) that he will be told everything he ought to have done but which he did not do, and did what he ought not to have done;
- (3) that the full datewise account of what he did before and what he did afterwards will be placed before him;
- (4) that he will be told whatever good or evil he had done as well as informed of the good or the evil that he had left undone.

4. Guyyaa jiinis dukkanaahu, Guyyaa aduu fi jiinis walitti sassaabamtu

Kun ibsa gabaabaa haala jeequmsa aalamaa kan waytii jalqaba Qiyaamaan buutuuti. Jiini dukkanaahu fi Ji'aa fi Aduun walitti qabamuu jechuun, ji'aa fi aduun ifnana dhabudhaan dukkanti bu'uu jechuu ta'uu ni danda'a. Hiikaan isaa kan biroo, lafti dimmaa/tasa karaa duraan marmaaraa turte irra faallaa deebi'udhaan guyyaa san aduu fi jiini al-tokko dhihaan bahuu jechuudha. Hiikaa sadaffaa kan ta'uu danda'u, jiini tasa naannawa lafaa kan duraan irra ture irraa tasa dhukaafamudhaan aduu keessatti kufuudha. Hiikaan biroo kan nuti har'a beekuu hin dandeennes jiraachuu ni mala.

5. Namni waan dursiifatee fi waan tursiifatee (hundayyuu) guyyaa san itti himama

Bimaa qaddama wa akkaraan hima yaada hedduu of keessatti hammachuudhaan hiikaa hedduu qabaachuu danda'uudha.

- 1). Guyyaa san namni, turtii addunyaa tan du'aan duraa keessatti toltuu fi hamtuu irraa maal akka walitti qabatee fi jiruu du'a boodaatiif maal akka of-dura ergate itti himama. Akkasumas, gocha hamtuu fi toltuu isaa irraa faanti dhiibbaa dhaloota isa booda dhufu irratti inni hambises itti himama.
- 2). Wanta addunyaa irratti hojjachuun irra ture garuu, kan inni hin hojjatinii fi wanta hojjachuun irra hin turre garuu, kan inni hojjate hundi itti himama.
- 3). Gabaasni guyyaa guyyaan inni dursee hojjatee fi kan tursiisee hojjate hundi isa duratti dhihaata.
- 4). Waan gaarii fi waan gadhee hojjatee fi waan gaarii fi waan gadhee hojjachuu dhabe hundarraa itti himama.

6. Do not move your tongue with (the Qur'an) to make haste therewith,

It is for Us to collect it and to recite it.

Therefore, when We have recited it, follow its recitation. Again, it is for Us to explain it (and make it clear)

The whole passage from here to "Again, it is for Us to explain its meaning", is a parenthesis, which has been interposed here as an address to the Holy Prophet (upon whom be peace). As we have explained in the Introduction above, in the initial stage of the Prophethood when the Holy Prophet (upon whom be peace) was not yet fully used to receiving the Revelation, he was afraid when Revelation came down to him whether he would be able to remember exactly what the Angel Gabriel (peace be on him) was reciting to him or not. Therefore, he would try to commit to memory rapidly what he heard from the Angel simultaneously. The same thing happened when Gabriel was reciting these verses of Surah Al-Qiyamah. Therefore, interrupting what was being revealed, the holy Prophet was instructed to the effect: "Do not try to memorize the words of the revelation, but listen to it attentively and carefully. It is Our responsibility to enable you to remember it by heart and then to recite it accurately. Rest assured that you will not forget even a word of this Revelation, nor ever commit a mistake in reciting it!

After this instruction the original theme is resumed. The people who are not aware of this background regard these sentences as wholly unconnected with the context when they see them interposed here. But one does not see any irrelevance when one has understood their background. The explanation that we have given above of the interpolation of the parenthesis in the present context, is not merely based on conjecture, but it has been explained likewise in the authentic traditions. Imam Ahmad, Bukhari, Muslim, Nasa'i, Tirmidhi, Ibn Jarir, Tabarani, Baihaqi and other traditionists have related with authentic chains of transmitters.

6.(Yaa Muhammad! Dubbifama Quraanaa qabachuu)itti jarjarudhaaf arraba kee itti hin ariifachiisin. Dhugamaan, (onnee tee keessatti) walitti qabuunii fi isa dubbisuun(akka dubbiftu si dandeessisuun) nurra jira Kanaaf, yogguu nuti isa (sii) dubbifne dubbifama isaa hordofi. Eegasii (hiikaa isaa)siif addeessuun nurra jira.

Suura kana keessatti keewwatoonni 16-19tti jiran Nabi Muhammadiin gorsudhaaf gidduun seensifaman. Akkuma jalqaba seensa suuraa kanaa keessatti ibsametti, waytiilee jalqabaa tan Qur'aanni Rabbiin biraa irratti buufamaa ture keessatti Nabi Muhaammad muuxannoo ergaa qur'aanaa tasgabbiin dhageeffataniin hin qaban turan. Eega Jibriil(malaykichi) quraana irratti qar'een booda quraana yaadachuu dhabuu danda'a sodaa jedhu waan qabaniif, yogguu Jibriil Quraana irratti qara'u isaanis ariifannaadhaan malykicha duukaa qar'aa turan . Kanaaf, haasaa waa'ee Qiyaamaa gidduun dhaabudhaan gorsi akkana jedhu Rasuulatti kenname: "Osoo Quraanni sirratti buufamutti jiru sammutti qabachudhaaf hin ariifatin. Tasgabbiidhaan cal'isii dhageeffadhu. Samutti qabattee akka yaadattuu fi san boodas osoo hin dogoggorre qara'uu akka dandeettu gochuun nurra jira. Quraana sirratti buufamu irraa jechuma tokkollee kan hin dagannee fi dubbisa isaatis kan hin dogoggorre ta'uu kee mamii hin godhin."

Qajeelfama kana booda ergaan waa'ee Qiyaamaa bakka dhaabbate irraa itti fufee jira. Namni haala gorsi kun gidduu seeneen kana quba hin qabne qabxiin kun yaada ciccitee wal hin qabannee fi qabxii hin barbaachifne itti fakkaata. Garuu, sababni dubbiin kun gidduu seeneef sirritti yoo hubatame barbaachisummaan isaa ifaadha. Ibsi armaan olitti kennine kun yaada tilmaama keenyarratti hundaa'ee miti . Hadiissan qulqulluu keessattis addeeffameera. Fakkeenyaaf, Imaam Ahmad, Bukhaarii, Muslim, Nasa'ii, Tirmizhii, Ibni Jariir, Xabaraanii, Bayhaqii, fi kan hafanis addeessaniiru.

7. Nay! But you love the fleeting life,

And neglect the hereafter.

This is the second reason for denying the Hereafter, the first being the one mentioned in verse 5 above, saying: Since man wants to avoid the moral restrictions which are inevitably imposed by the belief in the Hereafter, his selfish motives, in fact, urge him to deny the Hereafter, and then he tries to present arguments in order to rationalize his denial. Now, the second reason is that the deniers of the Hereafter are narrow-minded and shortsighted; for them only those results are all important, which appear in this world, and they do not give any importance to those effects which will appear in the Hereafter.

8. [Some] faces on that day shall be bright,

"Some faces will be bright"; will be beaming with joy and delight, for the Hereafter which they had believed in, will be before them precisely accordingly to their belief. Thus, when they see the Hereafter for the sake of which they had given up the unlawful benefits of the world and suffered the lawful losses, actually established before their very eyes, they will have the satisfaction that they had trade the correct decision about their way of life.

9. Looking to their Lord.

The Holy Prophet (upon whom be peace) mentioned that on the Hereafter the illustrious servants of Allah will be blessed with the vision of their Lord. According to a tradition in Bukhari: "You will openly see your Lord." Muslim and Tirmidhi have related on the authority of Hadrat Suhaib that the Holy Prophet said: "When the righteous people enter Paradise, Allah will ask them: Do you want that I should bless you with something more? They will answer: Have You not made our faces bright: Have You not admitted us into Paradise and saved us from Hell? Thereupon, Allah will remove the curtain and none of the blessings that they had been blessed with until then will be dearer to them than that they should be blessed with the vision of their Lord."

7.Lakkaa! inumaayyuu(isin dhalli namaa addunyaa) ariifattuu (tana) jaalattanii

Kun sababa lammaffaa kan namni guyyaa Qiyaamaa ittiin kijibsiisuudha. Sababni tokkoffaan aayata(keewwata) 5^{ffaa} keessatti dubbatamee jira. Sunis, namni qiyaamaan jiraachuu yoo kan amanu ta'e, itti gaafatamummaa du'a booda isa mudatuuf har'a gaarii hojjachuu akka qabu sammun waan isa dirqituuf, dirqii sammuu kana jalaa miliqee hamtuu barbaadu hojjachudhaaf aakiraan hin jirtu jedhee of amansiisuu yaala. Sababni lammaffaa immoo, namoota aakiraa (jireenya du'a boodaa)tti hin amanne sammun isaanii dhiphoodha;fageessanii yaaduu hin danda'an. Akka isaaniitti,wanti faayidaa jedhamu kanuma jiruu addunyaa tana irratti argamutu barbaachisaadha. Wanti jiruu du'aan boodaatti jiru isaan biratti fudhatama hin qabu.

8.Fuulli (gariin) guyyaa san iftuudha

Guyyaa san, fuulli gariin iftuudha; gammachuudhaan bashaatuudha.sababni isaa, jireenyi du'a boodaa kan isaan dursanii itti amanan akkaatuma isaan amananiin ta'ee argamuudha. Akkasitti, aakiraan sababa isiitiif waan dhoorgaman hunda dhiisudhaan waan eeyyamames woreeganiif ija isaanii duratti mirkanaahee yoo argan, yeroo biyya addunyaa jiran jireenya isaanii keessatti karaa sirrii deemuu isaaniitiin daangaa malee gammadan.

9.Gara Rabbii isii laaludhaan,

Guyyaa Qiyaamaa gabroonni Rabbii kan milkaa'an Rabbiin arguu isaaniitiin akka badhaadhan Nabiyyiin dubbatanii jiran. Akka Hadiisni Bukaarii addeessutti,Rasuulli, "Isin (namoonni amantan) Rabbii keessan ifa galaan arguuf jirtan." Jedhaniiru. Muslimii fi Bukhaariin Suhaybiin eerudhaan akka odeessanitti, Rasuulli Rabbii akkana jedhaniiru; "Namoonni gaarii hojjatan yeroo Jannata seenan, Allaahan, 'wanta kana caaluun akka isin badhaasu ni barbaadduu?' isaaniin jedha. Isaanis deebisanii, '(Yaa Gooftaa keenya), fuula keenya akka ifu nuu hin goonee? Jannata nu seensisudhaan ibidda jaannamaa irraa nu hin hoffolchinee?' Jedhan. Yeroo kana Rabbiin sitaara yoo of duraa kaasu, qananii jannataa kan duraan

badhaafaman hundumayyuu caalaa fuula Gooftaa isaan uumee arguutu daran isaaniif jaalatamaa ta'ee argama.”

Hadiisa biroo keessattis yaaduma kana fakkaatu Bukhaarii fi muslim Jabir ibni Abdullaah irraa gabaasanii jiran. Ammas, Imaam Ahmad, Tirmizhii, Daaraaquxnii, Ibni Jariir, Ibni-Al-Munzhir, Xabaraanii, Bayhaqii, Ibni Abii Shaybaa, fi hayyoonni hadiisaa kuuwwanis garaagarumma jechaatiin hadiisa kana fakkaatu abdullaah Ibni Umar Irraa akkana jechuudhaan gabaasaniiru, “warra jannataa keessaa namni sadarkaa gadaanaa irra jiru jannata isaa bal’ina hanga waggaa kuma lamaa deemsisutti arguu ni danda’a. Namoonni sadarkaa jannataa olaanaa irra jiran immoo Rabbii isaanii guyyatti yeroo lama argan.

10. And one leg will be joined with another;

Some commentators have taken the word **saaq** (leg, shank) in its literal meaning, thereby implying that at death one lean leg will join the other lean leg; some others have taken it metaphorically in the sense of difficulty, vehemence and hardship so as to mean: At that time one affliction will be joined with another affliction, one of being separated from the world and all its enjoyments, and the other of being seized and taken to the Hereafter as a culprit, and this will be experienced by every disbeliever, hypocrite and sinner.

11. Nearer to you [is destruction] and nearer, Again [consider how] nearer to you and nearer.

The commentators have given several meanings of the word **awlaa laka**: shame on you, may you perish, woe to you, may you hasten to your doom. But in our opinion, in view of the context, the most appropriate meaning is that which Hafiz Ibn Kathir has given in his commentary: "When you have had the boldness to disown your Creator then it only behoves a person like you to persist in the sort of conduct you display."

10.Mogoleenis yoo mogoletti maxxantu

Hayyoonni hiikaa Quraanaa tokko tokko jecha **saaq**(luka,mogolee) jedhuuf hiikaa kallattii kennuudhaan **Mogoleenis yoo mogoletti maxxantu** jechutti hiikaniiru. Hayyoonni kuuwwan immoo, hiikaa dubbii qoolaatiin hiikudhaan rakkina fi cinqaadhaan bakka buusaniiru. Bifa kanaan yoo fudhatame hiikaan isaa akkana ta'a: yeroo namichi du'u rakkoon(cinqaan) tokko cinqaa birootiin wal qunnama. Rakkoon tokkoffaa addunyaa fi faayidaa addunyaatiin gargar foohamuu yoo ta'u, rakkoon lammaffaa immoo, namichi qabamee akka yakkamaatti aakiraaf dabarfamuudha . haala kana namni Rabbitti hin amannee fi namni garlameen(munaafiqni) hundi dhadhamuuf taa'a.

11.Badiin siif dhihaattee jirti! Ammas(beeki) badiin siif dhihaattee jirti!

Jecha **awlaa laka** jedhuuf hayyoonni Quraanaa hiikaa hedduu kennanii jiran: salphadhu(salphinni si haa mudatu),dhabami, badiin sii haa geettu, badiin sitti haa daddaftu. Haala keessatti dubbatameen yoo ilaalame immoo, hiikaan isaa sirriin isa Haafiz Ibni kasiir kenneedha. Sunis, murannaa Rabbitti si

12. Does man think that he is to be left to wander without an aim?

The word **sudaa**, when used with regard to a camel implies a camel who is wandering aimlessly, grazing at will, without there being anybody to look after him. Thus, the verse means: "Does man think that he has been left to himself to wander at will as if his Creator had laid no responsibility on him, had imposed no duty on him, had forbidden nothing to him, that at no time in future he would be required to account for his deeds?" This same theme has been expressed in Al Mu'minun: 115 thus: "On the Day of Resurrection, Allah will ask the disbelievers: 'Did you think that We had created you without any purpose, and that you would never be brought back to Us?' At both these places the argument for the necessity of the life hereafter has been presented as a question. The question means: Do you really think that you are no more than mere animals? Don't you see the manifest difference between yourself and the animal? The animal has been created without the power of choice and authority, but you have been blessed with the power of choice and authority; there is no question of morality about what the animal does, but your acts are necessarily characterized by good and evil. Then, how did you take it into your head that you had been created irresponsible and unanswerable as the animal has been?"

13. Is not He able to give life to the dead?

This is an argument for the possibility of life-after-death. As for the people who believe that the whole act of creation, starting from the emission of a sperm-drop till its development into a perfect man, is only a manifestation of the power and wisdom of Allah, they cannot in fact refute this argument in any way. Even though the disbelievers shamelessly and stubbornly deny the real fact, they cannot Refuse to admit that the God Who thus brings about man in the world, also has the power to bring the same man into being once again.

kafarsiisu yoo qabaatte ,haalaa fi amala amma irra jirtu qabaachuun namuma akka keetiitiin mala jechuudha.

12.Si, namni itti gaafatamummama malee dhiifama itti fakkaataa?

Jecha **sudaa** jedhuun waa'ee gaalaa yoo ibsine, gaala lakkifamaa tika hin qabne kan garuma fedhe deemudhaan akka fedhetti dheedu jechaadha. Bifa kanaan yoo hiikame aayanni kun hiikaa kana qaba: "Namni akka waan itti gaafatamummaa fi dirqama tokkoyyuu hin qabneetti, akka waan wanta irraa dhoorkame tokkoyyuu hin qabnee fi wanta hojjateefis akka waan hin gaafatamneetti of ilaalaa? Akkuma fedhe haa ta'udhaaf uumamee gadi dhiifameera itti fakkaataa? Wanti isa too'atu tokko hin jiru sehaa? fuuldura yakka raawwatu hundaaf kan isa gaafatu hin jiru itti fakkaataa?" Suuraa Mu'minuun keessattis yaaduma kanaan wal fakkaatutu aayata(keewwata) 115^{ffaa} keessatti haala armaan gadiitiin ibsamee jira: "Guyyaa kaafamaa Rabbiin namoota isatti amanuu didan, 'kaayyoo tokkoon malee kan isin uumnee fi gonkumayyuu kan gara keenyas hin deebine isinitti fakkaataa?' jedhee gaafata. Bakka lameenittuu barbaachisummaa jireenya du'a boodaatiif ragaan bifa gaafiitiin dhihaatee jira. Gaafichis kan jedhu: "dhugamaan sadarkaa keessan akka sadarkaa salphaa loonii kan du'a booda itti gaafatamummaa hin qabneetti ilaaltanii? Garaagarummaa ifa ta'e kan isinii fi loon/horii gidduu jiru hin ilaaltanii? Loon dandeettii filmaataa fi aangoo malee uumaman. Isin immoo mirga waan feetan filachuu fi aangootiin badhaafamtanii jirtan. waan hojjatan hundaaf loowwan irra itti gaafatamummaan naamusaa hin jiru. Hojiin keessan immoo naamusa irraa isin gaafachiisu qaba. Kun hundi osoo jiruu du'a booda kaafamnee hin gaafatamnu yaanni jedhu akkamitti isinii liqimfama?"

13.Tolee!(Gooftaan kana uumuu danda'u) kun, du'aa jiraachisuu hin danda'uu ree?

Kun du'aan booda kaafamuun kan danda'amu ta'uu isaatiif ragaadha. Uumaamni ilma namaa bisoo irraa jalqabee hanga nama gaheessaatti ogummaa fi dandeettii waaqaa ta'uu isaa warra beeku biratti ragaan kun mormii hin qabu. Namoonni Rabbiin mormanis, qaanfachuu wallaaludhaan dhugaa ifa jirtu haa morman

malee, Rabbiin jalqaba adeemsa ajaa'ibaatiin bishaan irraa nama uume ,eega inni du'ee boodas deebisee isa kaasuu isaatiif karaan isaan mamsiisu hin jiru.

**Scientific Miracle in Sura
Qiyama**

**Suuraa Qiyaamaa keessatti
Ajaa'iba Saayinsii
Ammayyaa**

A . THE IDENTITY IN THE FINGERPRINT

While it is stated in the Qur'an that it is easy for Allah to bring man back to life after death, peoples' fingerprints are particularly emphasized:

Yes, We are able to put together in perfect order the very tips of his fingers. (Qur'an, 75:4)

The emphasis on fingerprints has a very special meaning. This is because shapes and details on everyone's fingerprint are unique to each individual. Every person who is alive or who has ever lived in this world has a set of unique fingerprints. Furthermore, even identical twins having the very same DNA sequence have their own set of fingerprints.

Fingerprints attain their final shape before birth and remain the same for a lifetime unless a permanent scar appears. That is why fingerprints are accepted as a very important proof of identity, exclusive to their owner. The science of fingerprints has been used as a non-erring identity determination method.

However, what is important is that this feature of fingerprints was only discovered in the late 19th century. Before then, people regarded fingerprints as ordinary curves without any specific importance or meaning.

However in the Qur'an, Allah points to the fingertips, which did not attract any one's attention at that time, and calls our attention to their importance. This importance has only been fully understood in our day.

EENYUMMAA NAMAA ASHAARAA QUBA HARKAA IRRATTI

Quraana keessatti du'a booda nama kaasuun Rabbiif salphaa ta'uun isaa yoo himamu, Keessumattuu ashaaraan quba harkaa xiyyeeffatamee jira.

Eeyyee, (lafee dhiisii) fiixxee qubbiin isaatiyyuu (haala duraan uumameen) walitti dachaasuu ni dandeenya. (Quraana, 75:4)

Xiyyeeffannoon ashaaraa qubaa irratti godhame hiikaa addaa qaba. Sababni isaas, namni hundumtuu uunkaa fi odeeffannoo qubaa kan kophaa isaanii kan eenyuuniyyuu wal hin fakkaanne qaba. Namni kamiyyuu kan amma addunyaa irra jirus ta'ee kan armaan dura lafa kana irra jiraate ashaaraa qubaa kan mataa isaa qaba. Kanumayyuu caalaa, daa'imman lakkuu dhalatanii tartiiba DNA daran walfakkaatu qabaniyyuu ashaaraan quba isaanii tokkoo miti.

Uunkaan ashaaraa qubaa kan uumamu osoo daa'imni hin dhalanne dursee yoo ta'u, eega dhalate boodas, yoo madaan wahii balleesse malee, hanga jireenya namaatti walumaan jiraata. Ashaaraan qubaa akka ragaa eenyummaa akkaan barbaachisaa tokkotti wanti fudhatamuufis Sababuma kanaaf. Saayinsiin ashaaraa qubaa mala adda baafannaa eenyummaa namaa kan dogoggora hin qabne ta'ee tajaajilaa jira.

Haa ta'u malee qabxiin barbaachisaan, amalli ashaaraa qubaa kun kan saayinsiin irra gahame xumura jaarraa 19ffaa keessa ta'uu isaati. Achiin dura ummanni ashaaraa qubaa geengoma barbaachisummaa fi hiikaa hin qabne sehan.

Garuu, Rabbiin ashaaraa qubaa kan yeroo quraanni buufamu xiyyeeffannoo tokko hin qabne barbaachisummaa isaa quraanaan

hubachiise.Barbaachisummaan ashaaraa qubaa
yeroo kamiyyuu caalaa har'a namaa galeera.

Fakkii 1. Kitaaba isaa kan tooftaa ashaaraa qubaa jedhamu keessatti hayyichi Andre A. moenssens namni hundi ashaaraa qubaa kan mataa isaanii qabaachuu isaa qaacesseera. ...ashaaraan qubaa kan wal fakkaatu tokkoyyuu hin jiru

Fig.1 In his book *Fingerprint Techniques* A.A. Moenssens analyses the way that each individual has a unique set of fingerprints: ... no two fingerprints from different digits have ever been found to match exactly. Andre A. Moenssens, "Is Fingerprint Identification a 'Science'?", (www.forensic-evidence.com/site/)



B .EMBRIONIC DEVELOPEMENT

The items of information just quoted were far above the level of learning of the people living at the time of prophet Muhammed. The discovery of these facts could only become possible by the technology attained in the 20th century.

Now, let us examine stages of embryonic development one at a time.

1 . A Drop of Semen(Nutfah)

Does man reckon he will be left uncontrolled [without purpose]? Was he not once a drop of ejected semen? (Qur'an, 75:36-37)

A drop of semen or the Sperm undertake a journey into the mother's body until they reach the ovum. Only a thousand out of 250 million sperm succeed in reaching the ovum. At the end of this five-minute race, the ovum, half the size of a grain of salt, will let only one of the sperms in. That is, the substance of man is not the whole semen, but only a small part of it. This is what the Qur'an describes as a drop of ejected semen; not the whole semen.

B. GUDDINA RIMAA GADAAMESSAA

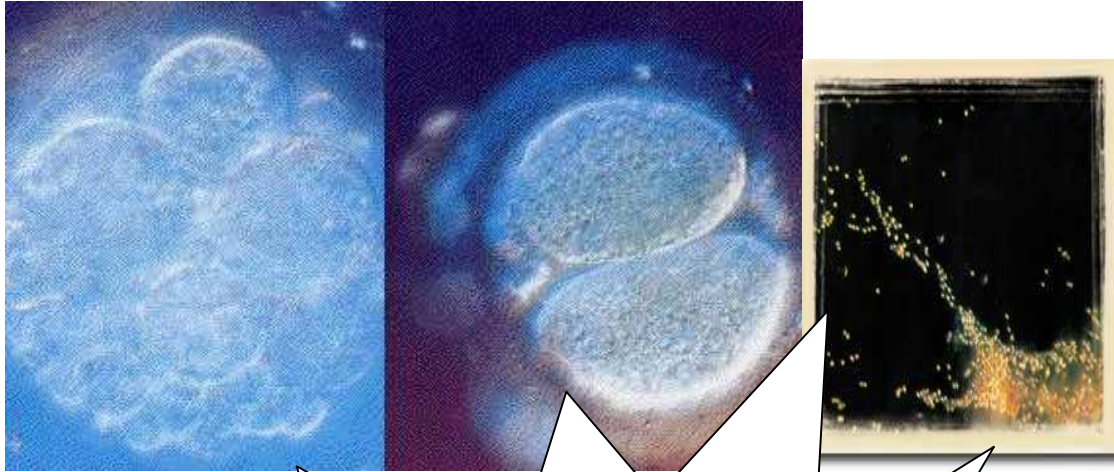
Odeeffanooleen armaan gaditti eeraman kunniin, sadarkaa beekomsaa kan yeroo nabi muhaammadii ummanni qabu irraa baay'ee oli. Dhugaa kanniin beekuun kan danda'amu teekinooolojii jaarraa 20^{ffaatti} argame qofaan.

Amma, qabxiilee dhimma tartiiba guddina rimaatiin walqabatan kanneen mee tokko tokkoon haa xiinxallinuu.

1. nuxfaa(jissaa) irraa hanga tokko:-

Si, namni itti gaafatamummama malee dhiifama itti fakkaataa? Dhangala'aa jissaa harcaafame irraa ta'e hin turree? (Qur'aana, 75:36-37)

Harca'aan jissaa dhiiraa, qaama haadhaa keessa deemudhaan anqaaquu sanyiin haadhaa fi abbaa itti walfudhatu- 'oviyuum' kan jedhamu gaha. jissaa dhiiraa miliyoona 250 ta'an kan dhangalaafaman keessaa kan oviyuumii bira gahu sanyii kuma tokko qofaadha. Dorgommii daqiiqaa shanii booda anqaaquun akka seenu kan eeyyamtuuf sanyii jissaa tokko qofaadha. Kana jechuun, wanti namni iraa uumamu dhangala'aa cufa osoo hin taane sanyii jissaa muraasa/tokko qofa irraayi. Kunimmoo kan Quraanni jissaa cufa osoo hin taane, harca'aa jissaa irraa (*min maniyyin*) jedhuuntu isa kana.



(Fig. 2) In the pictures above, we see semen ejected into the uterus. Only very few sperms out of 250 million sperms emitted from the male can make it to the ovum.

Fakkii 2.Fakkiin armaan olii kan agarsiisu, sanyii jissaa kan dhiira irraa bahu keessaa muraasa qofatu buuphaa dhalaa seenee walgabbisa.

2.A mingled fluid drop

“Verily We created man of a fluid-drop (nutfa), mingling (amshaj) , in order to try him: so We gave him (the gifts of) hearing and sight.” (76:2).

The mingled *nutfa* in this verse reveals the Quran miraculous nature. *Nutfa*, in Arabic, is a single small drop of water, but it was described here as (*amshaj*) , which means its structure consists of combined mixtures . This fits with the scientific finding, as the zygote is shaped as a drop, and is simultaneously a mixture of male fluid chromosomes and female ovum chromosomes.

3.Both sexes determined by the sperm

He has created both sexes, male and female from a drop of semen which has been ejected. (Qur'an, 53:45-46)

Until fairly recently, it was thought that a baby's sex was determined by the mother's cells. Or at least, it was believed that the sex was determined by the male and female cells together. But, we are given different information in the Qur'an, where it is stated that masculinity or femininity is created out of "a drop of sperm which has been ejected.

The developing disciplines of genetics and molecular biology have scientifically validated the accuracy of this information given by the Qur'an. It is now understood that sex is determined by the sperm cells from the male, and that the female has no role in this process.

2.Harcaatii dhangala'aa walitti makamee:-

Dhugamaan,Nuti ilma namaa qormaatudhaaf nuxfaa walitti makame irraa isa uumne. Nama waa dhagahuu fi argus isa goone. (Qur'aana, 76:2)

'Nuxfaa walitti makame' jedhamudhaan yaanni ayaata kana keessatti dubbatame haala Qur'aanaa isa ajaa'ibsiisaa ta'e nuuf addeessa.Afaan Arabaatiin 'Nuxfatin' jechuun,harca'a(xabii) bishaanii hanga ta'e jechuudha.Xabiin kunis, jecha 'Amshaaj' jedhuun addeeffamee jira.'Amshaaj' jechuun, waan walitti makamaa ta'e jechuudha. Kunimmoo argannoo saayinsii ammayyaatiin walfudhata. Sababni isaas,sanyiin namaa kan uumamu kiroomozoomiin dhangala'aa dhiiraa fi kiroomozoomiin anqaaquu haadhaa walitti makamudhaan.

3. saalli dhiiraa fi dhalaa lameenuu jissaa dhiiraatiin murtaa'a

Inni (Rabbiin keessan) dhiiraa fi dhalaa jissaa (qaama dhiiraa irraa) futtaafamte irraa uumee jira. (Qur'aana, 53:45-46)

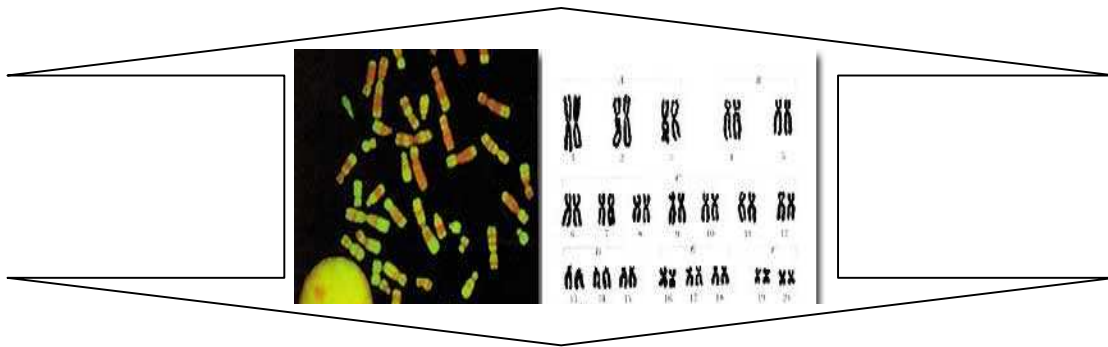
Hanga yeroo dhihootti saalli daa'ima kan murtaa'uun maashaa(seelii) haadhaatiin akka waan ta'eetti yaadamaa turee jira. Gama birootiin,saalli daa'ima kan murtaa'u, yoo xiqqaate gamtaa seelii haadhaa fi abbaatiin akka waan ta'eetti yaadameera. Haa ta'u malee, Quraanni odeeffannoo adda ta'e, kennudhaan, dhiirummaan yookaan dhalummaan xabii jissaa dhiiraa isa futtaafamu irraa kan uumamu ta'uu isaa ifa taasiseera.

Sirni barnootaa kan yeroo ammaa dagaagutti jiru kan 'Jenetiksi' fi 'Molikiyulaar bayoolojii' jedhamu, sirrummaa odeeffannoo Qur'aanaa irraa argamee kana mirkaneessee jira. Yeroo

ammaa,saalli daa'ima seelii jissaa dhiiraatiin kan murtaa'uu fi adeemsa kana keessatti dhalaan gahee kan hin qabne ta'uun hubatamee jira.

Fig 3. The Y chromosome carries characteristics of masculinity, while the X chromosome carries those of femininity. In the mother's egg, there is only the X chromosome, which determines female

characteristics. In the semen from the father, there are sperms that include either X or Y chromosomes. Therefore, the sex of the baby depends on whether the sperm fertilising the egg contains an X or Y chromosome. In other words, as stated in the verse, the factor determining the sex of the baby is the semen, which comes from the father. This knowledge, which could not have been known at the time when the Qur'an was revealed, is evidence to the fact that the Qur'an is the Word of Allah.



Fakki 3. Kiroomozoomiin 'Y' jedhamu amala dhiirummaa yoo baatu kiroomozoomiin 'X' jedhamu immoo amala dhalummaa baata. Buuphaa haadhaa keessatti kiroomozoomii 'X' jedhamu kan saala dhalaan murteessu qofatu argama. Bisoo abbaa irraa bahu keessatti immoo, bisoo/jissaa(sanyii kormaa) kiroomozoomii 'X' yookaan 'Y'walitti qabatutu argama.Kanaaf, saalli daa'ima kan bu'uureffatu, bisoon buuphaa gabbisu kiroomozoomii 'X' fi 'Y' qabaachuu fi dhabuu isaa irratti. Kana jechuun, akkuma aayata keessatti dubbatame, saala daa'ima wanti murteessu bisoo abbaa irraa dhufuudha. Beekumsii yeroo Qur'aanni buufamu hin jirre kun, Qur'aanni dubbii Rabbii ta'uu isaatiif ragaadha.

None of this was known until the discovery of genes in the 20th century. Indeed, in many cultures, it was determined by the female. That was why women were blamed when they gave birth to girls. They believed that a baby's sex was

Hanga yeroo waa'een jiinsii jaarraa 20ffaa keessa irra gahameetti wanta kana irraa namni beeku hin turre. Ummanni kan amanaa ture, saala daa'ima haadhatu murteessa kan jedhu waan ta'eef, dubartiin yoo intala deessu abbaan warraa isii komataa ture.

4.Mother womb with secure protection

...then made him a drop in a secure receptacle.(Qur.12:14)

The description of the womb as ‘a secure receptacle’ indicates an important feature that has been better understood through modern science. (Allah knows the truth.) This place, where the embryo completes its 9 months of development is, as the verse tells us, ‘a secure receptacle.’

The word "mekiynin," translated as ‘secure’ above, also suggests such meanings as ‘unshakeable, sound, resolute, powerful, fixed and safely put in place.’ The word "kararin" also means ‘location, stability, permanence and place of settlement.’ These words very wisely describe the womb as a sound and safe location.

The mother’s womb provides insulation against external agents, light and sound, and particularly protects the baby against shock and pressure. Located in the pelvic cavity, the womb is well protected by the thick and strong bones that surround ‘endometrium’ on the inside, helping bear the weight of the embryo until the end of pregnancy. This structure made up of powerful muscles is ideally constructed for the baby’s growth and development. During pregnancy, the ligaments attaching the bones in the region together become thicker and longer. These ligaments that attach the top of the womb to the strong pelvic bones make the womb strong and stable.

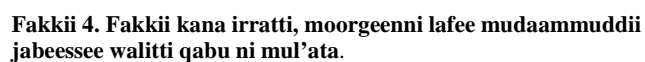
4. Qubsuma Gadaamessaa haadhaa isa sirritti tikfamaa ta’e

**...eegasii qabee sirritti sabatee eegame keessatti nuxfaa isa goone.
(Qur’aana,12:14)**

Amalli gadaamessaa kan ‘qabee tikfamaa’ jedhamee ibsame haala daran barbaachisaa ta’e kan caalmatti saayinsii ammayyaatiin namaa galu u danda’u mul’isa. Bakki rimeenni guddina ji’a 9 keessatti xumuratu kun akkuma aayanni addeesse bakka akkaan tikfamaadha.

Jechi ‘Makiinin’ jedhu kan ‘tikfamaa’ jedhamee hiikame kun hiikaa biroo kan akka ‘kan hin sochoone, tasgabbaahaa(nageeffamaa),kan hin warraaqne, cimaa, kan haala gaariin bakka isaarratti teessifame’ hiikaa jedhus ni qaba. Jechi ‘Qaraarin’ jedhus ‘bakka, sabannaa, dhaabannaa fi bakka qubsumaa’ jechuudha. Jechoonni kunniin haala ogummaa cimaa qabuun gadaamessaan bakka akka gaaritti eegame ta’uu isaa ibsaniiru.

Gadaamessi haadhaa daa’imaaf gidaara cimaa ta’udhaan wantoota alarraa miidhuu danda’an kan akka ifaa, sagalee fi keessumattuu shoorarkaa fi dhiibbaa ulfaatinaa irraa ittisa. Gadaamessi kan argamu holqa mudaammuddii keessatti yoo ta’u,lafee yabbuu fi cimaa gama keessaatiin isa marseenis tikfamee jira. Haalli teessuma isaa kunis,ulfaatina rimaa hanga guyyaa dhalatuutti akka baadhachuu danda’u isa gargaara. Jaarmiyaan moorgaa cimaan ijaarame kun kan ijaarameef guddina daa’imaatiif. Yeroo ulfaa , moorgeenni lafee qaama gadaamessaa walitti hidhee qabu yabbuu fi jabaa ta’a. Moorgeenni gadaamessaa gama olaanuu fi lafee mudaammuddii walqabsiisu kun gadaamesiccha jabaa fi kan hin sochoone isa taasisa.



through advanced technology, is one of the clearest proofs that the Qur'an is the revelation of our Lord , the Creator of all.

5.Stages of embryo:- Alaqa, Mudghah, bones, flesh and nash'ah

... then formed the drop into a clot and formed the clot into a lump and formed the lump into bones and clothed the bones in flesh; and then brought him into being as another creature. Blessed be Allah, the Best of Creators! (Surat al-Muminun, 12-14)

a). The "Alaqa" stage

Alaqa, in Arabic, has three meanings: Leech, suspended thing and blood clot. All these meanings fit exactly with the reality of the human embryo after being implanted in the lining of uterus.

i. A leech :

In comparing a leech to an embryo in the Alaqa stage, we find similarity between the two, as we can see in figure below. Also the embryo at this stage obtains nourishment from the blood of the mother, similar to the leech, which feeds on the blood of others.

tekinoologijii ammaatiin mul'ate kun Quraanni beekumsa Rabbii keenya kan waa cufa uume irraa kenname ta'uu isaatiif raga qulqulluudha.

5.Sadarkaa'lee rimaa:-Alaqaa, Mudgaa, Lafeewwan, Foonii fi Nasha'aa.

...eegasii nuxficha Alaqaa (dhiiga itite) goone; Alaqichas foon goone; foon sanas lafeewwanitti jijjiirre; lafeewwanis deebifnee foon itti uwwisne; sana booda uumaa biro gooneeti isa baafne. Warra waa uumu hundumayyuu caalaa kan ta'e Allaahan qulqullahe. (Surat al-Mu'minuun, 12-14)

a)Sadarkaa "Alaqaa"

Alaqaan Afaan Arabaatiin hiikaa sadi qaba: Ulaan'ula, Wanta rarraafamee fi Dhiiga itite. Hiikaawwan sadanuu rimaa gidaara gadaamessaa keessatti bakka qabateen sirritti walfudhata.

i. Ulaandhula:

Akkuma fakkii armaan gadii irraa hubachuun danda'amutti, rimaa sadarkaa Alaqaatii fi Ulaan'ula yoo walbira qabnee ilaalle walfakkiin isaanii sirritti nuuf gala. Akkasumas, rimeenni sadarkaa Alaqaatti akkuma ulaan'ulli dhiiga namaa xuuxutti, dhiiga haadhaa xuuxudhaan soorata argata.

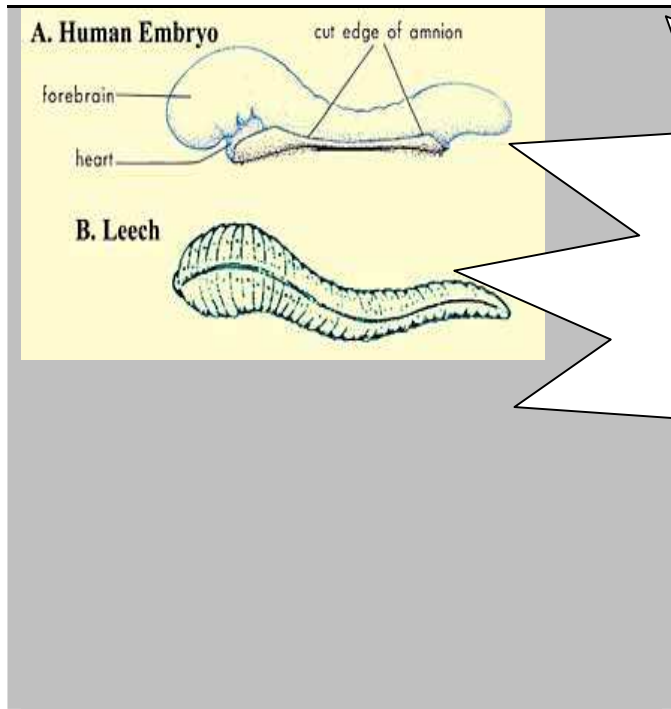


Figure 5 : illustration of embryo (at top) that looks like a leech (at bottom)

Fakkii 5 : Fakkiin rimaa sadarkaa Alaqaa(kangubbatti mul'atu) fakkii Ulaan'ulaa (kan jalatti mul'atuun)walfakkaata.

i. Suspended thing

The second meaning of the word Alaqa is 'suspended thing.' This is what we can see in figure bellow, the suspension of the embryo during the Alaqa stage in the womb of the mother.

ii. Waan rarraafame

Hiikaan lammaffaan Alaqaa 'waan rarraafame' jechuudha. Fakkii armaan gadii irraa rimeenni sadarkaa Alaqaatti gadaamessaa haadhaa irratti kan rarra'ee mul'atu ta'uu argina.

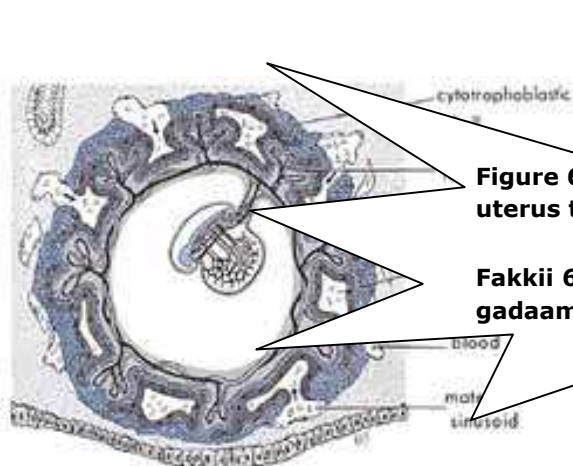


Figure 6: embryo clinging to the lining of uterus through the umbilical cord.

Fakkii 6:Rimeenni hidda handhuuraatiin gadaamessatti rarra'ee yoo mul'atu.

iii.Clotted or coagulated blood.

The third meaning of the word Alaqa is 'blood clot'. The external appearance of the embryo and its sacs during the Alaqa stage is similar to that of a blood clot. This can be seen in figure bellow. This is due to the presense of relatively large amount of blood present during the Alaqa stage. Also during this stage, the blood in the embryo does not circulate until the end of the third week. Thus, the embryo at this stage is like a clot of blood.

iii.Dhiiga itite yookaan dhiiga yabbuu

Hiikaan sadaffaa Alaqaa,'dhiiga ititaa' jechuudha. Rimeenni fi korojoon isaa sadarkaa Alaqaatti duubarraan yoo ilaalan dhiiga itite fakkaata. Kanas fakkii armaan gadii irraa laaluun ni danda'ama. Kun kan ta'eef, sadarkaa alaqaatti rimeenni dhiiga hedduminaan waan qabuuf. Kanuma waliinis, waytii kanatti dhiigni rimaa keessaa hanga xumura torbaan sadaffaatti hin marmaaruu. Haala kanaan , rimeenni sadarkaa Alaqaatti dhiiga ititeen wal fakkaata jechuudha.

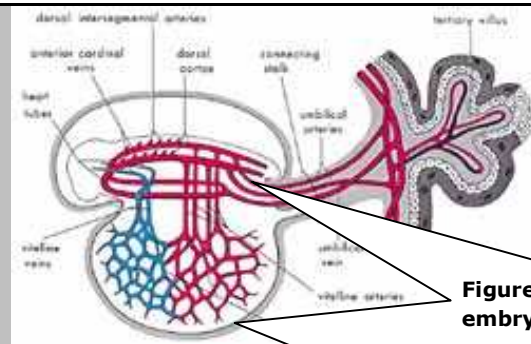


Figure 7: closed blood vessels net causing the embryo to look as a clotted blood.

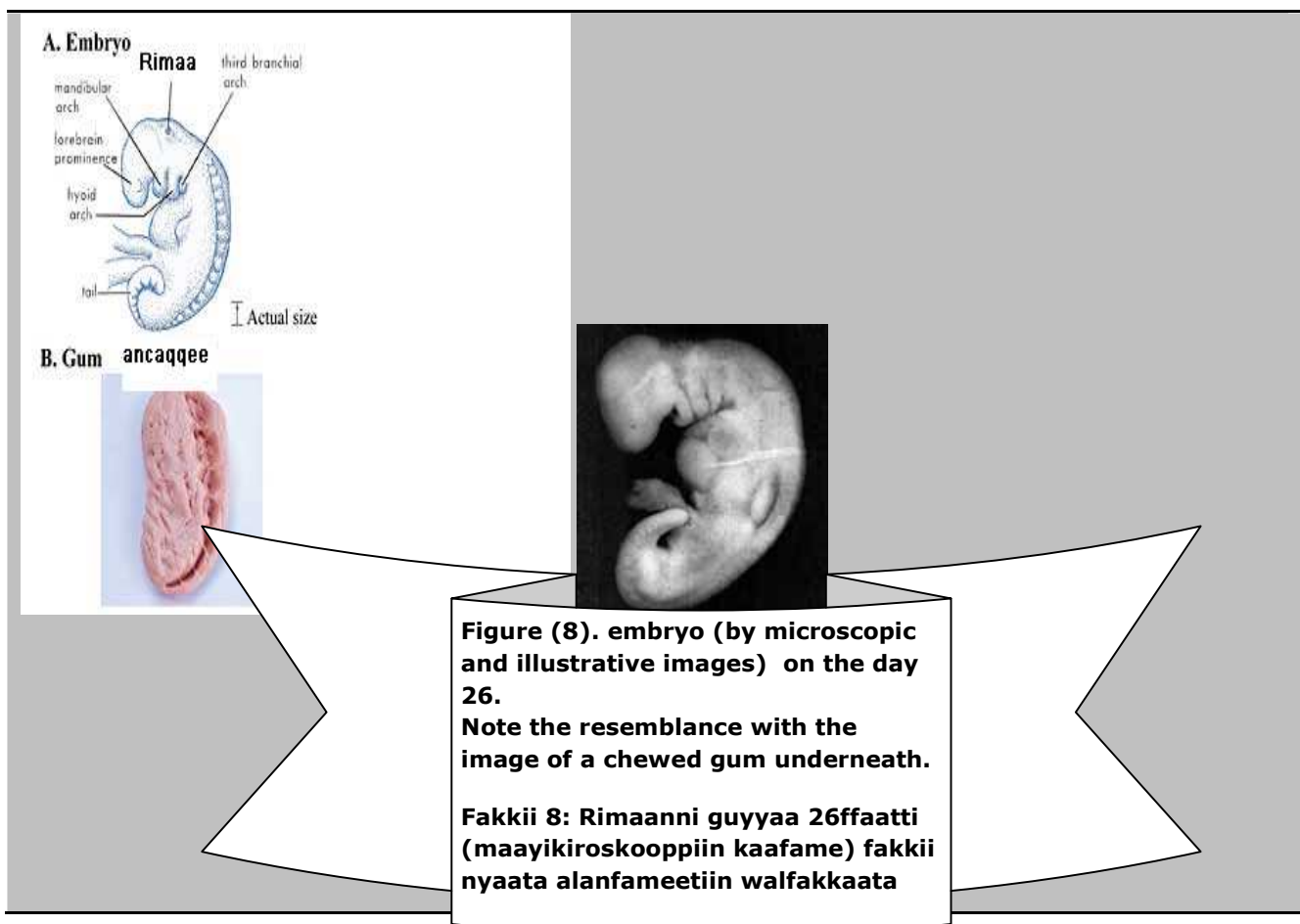
Fakkii 7: Saaphanni ujummoo dhiigaa kan cufame rimaa dhiiga itite fakkeessee jira.

b). Mudgah(chewed-like lump of flesh)

Mudgha in Arabic means the material chewed by teeth. This gives an accurate description of the embryonic stage as the embryo shape looks like a chewed material which constantly changes, with the appearance of somites bulges. The differences in these somites look like the “teeth imprints” over bread bite. The embryo turns and rolls in the cavity of the uterus as a piece of chewed material in the mouth.

b)Mudghaa (kutaa foonii kan waan ilkaaniin alanfame fakkaatu)

Afaan Arabaatiin ‘Mudgaan’ wanta ilkaaniin alanfame’ jechuudha. Kun fakkaattii rimaa yeroo kanaa sirritti nuuf ibsa . Sababni isaas, rimeenni sadarkaa mudgaatti barrina dudda rimaa irratti mula’tuuf jecha wanta alanfame fakkaata. Garaagarummaan barrina kanneen keessatti mul’atus waraansa ilkaanii kan daabboo irratti mul’atu fakkaata. Rimeenni sadarkaa mudgaa, akka wanti nyaatamu afaan keessa garagaggalutti garaa gadaamessaa keessatti garagaggala.



c) Formation of bones and the Wrapping of Muscles over the Bones

Another important item of information provided in the verses of the Qur'an is the developmental stages of a human being in the mother's womb. It is stated in these verses that in the mother's womb, the bones develop first, and then the muscles form which wrap around them.

Transformation from the *mudgha* form to the beginning of the skeleton form occurs in a very short period of time at the end of the 6th week and the beginning of the 7th week. This stage is characterized with the appearance of the skeleton which gives the embryo the human image. See the following microscopic image.

c) Uumamsa lafeewwanii fi lafee irratti uffifamiinsa foonii

Odeeffannoon barbaachisaan biro kan rimaa ilaalchisee Qur'aana keessatti kenname, tartiiba daa'imni garaa haadhaa keessatti guddatuuni. Kunis, tartiiba guddina rimaatti jalqaba kan guddatu lafee yoo ta'u, san booda foon lafetti uwwifama.

Rimeenni mudgaa irraa gara lafeetti kan jijjiiramu yeroo gabaabduu xumura torbaan 6ffaa fi jalqaba torbaan 7ffaa gidduu jirtu keessatti yoo ta'u, yeroon kun kan lafeen uumamuudhaan rimeenni boca namaa itti godhatuudha. Fakkii armaan gadii ilaali.



Fig 9. The bones of the baby completing its development in the mother's womb are clothed with flesh during one particular stage exactly as stated in the Qur'an.

Fakkii 9. Lafeen daa'ima gadaamessaa haadhaa keessatti guddina xumurachudhaan sadarkaa yeroo murtaa'ee keessatti haaluma Quraanni dubbateen fooniin uwwifamti.

Until very recently, embryologists assumed that the bones and muscles in an embryo developed at the same time. Yet, advanced microscopic research conducted by virtue of new technological developments has revealed that the revelation of the Qur'an is word for word correct.

This event is described in a scientific publication titled *Developing Human* in the following words:

Hanga yeroo dhihootti hayyoonni rimaa fi gadaamessaa lafee fi foon rimaa yeroma tokko kan uumamu itti fakkaata ture. Garuu, qorannoon maayikirooskoppii ammayyaatiin deeggarame beekomsa Quraanarraa kenname guutumaan guututti dhugaa ta'uu mirkaneessee jira.

Dhugaan kun maxxanfama saayinsaawaa kitaaba 'The Developing Human' jedhu keessatti haala armaan gadiitiin ibsamee jira:

... [T]he shape of the skeleton determines the general appearance of the embryo in the bones stage during the 7th week; muscles do not develop at the same time but their development follows soon after. The muscles take their positions around the bones throughout the body and therefore clothe the bones. Thus, the muscles take their well known forms and structures... The stage of clothing with muscle occurs during the 8th week...

...[B]ocni lafee fakkaattii waliigala rimaa sadarkaa lafee kan waytii torban 7ffaa ni murteessa. Moorgenni/foon yeroo tokko kan guddatu osoo hin taane akkuma lafeen guddatteen booda duukaa hordofa. Foon lafee guutuu irra caafamudhaan lafee uwwisa. Haala kanaan foon boca isaa beekamaa qabata. Sadarkaan lafeen fooniin itti uwwisamu torbaan saddeettaffaati.

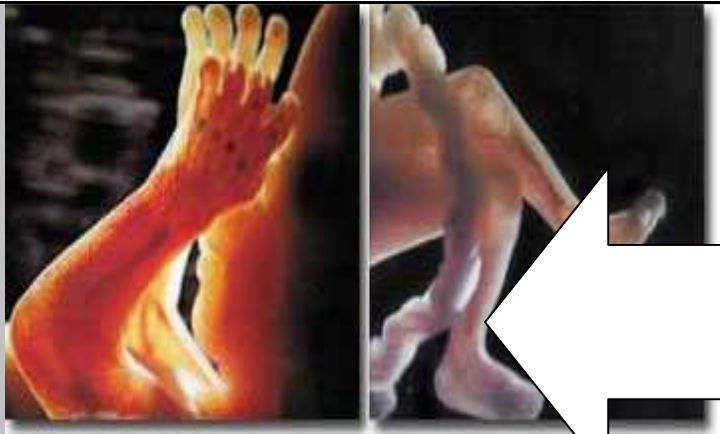


Fig 10. Many stages of a baby's development in the mother's womb are related in the Qur'an. As described in Surat al-Muminun 14, the cartilage of the embryo in the mother's womb ossifies first. Then these bones are covered with muscle cells. Allah describes this development with the verse: "... [We then] formed the lump into bones and clothed the bones in flesh."

Fakkii 10. Akkuma Quraana keessatti dubbatame jalqaba garaa haadhaa keessatti qurqumtoo/lafeen rimaa ni guddata. Eegasii lafeen kun maashaa fooniitiin uwwisama. Haala kana Rabbiin Quraana keessatti akkanatti ibsa: "Eegasii mudgaa lafee goonee lafee sanis fooniin uwwisne."

d) Nash'ah

By the end of the 8th week, a new stage starts where important processes occur. The rate of developing accelerates compared with the previous one. The embryo transforms into another creature, as the sizes of head, body and limbs start to be balanced and regular between the 9th and 12th week. At the 10th week, external genital organs appear, and the skeleton develops structure from soft cartilaginous to hard calcic bones at the 12th week (Figure 16-a). Limbs and fingers are distinguished at the same week. The gender of the embryo is manifest with the clear appearance of genitalia.

The weight of the embryo increases noticeably. Voluntary and involuntary muscles develop, and voluntary movements start in this stage. In the 16th week (112 days) the foetus can grasp with his hands, kick, or even somersault (Figure 16-b).

d) Nasha'aa

Xumura torbaan saddeetaffaatti sadarkaan haaraa kan raawwiin barbaachisaan itti adeemsifamu ni eegala. Sadarkaa gudinaa kan duraan darbeen walbira yoo qaban kan ammaa kun ni saffisa. Sadarkaa kanatti rimeenni uumama birootti jijjiirama. Sababni isaa, hangi mataa, qaamaa fi harkaa lukaa gidduu ji'a 9ffaa fi 12ffaatti walqixxaahaa mul'ata waan ta'eef. Torbaan 10ffaatti qaamni saalaa ifatti mul'ata; lafeenis qurqumtoo laaftuu irraa ,torbaan lammaffaatti, gara lafee jabduutti guddata. (fakkii ilaali). Torbaanuma kanatti harkaa luttii fi qubbiinis ifatti mul'atan.qaamni saalaatis ifatti mul'achudhaan koornayinis beekama.

Ulfaatinni rimaatis haala ifa ta'een ni dabala. Moorgaan ajajamaa fi kan hin ajajamnes ni guddata; sochiin ajajamaa ta'es yeroo kana keessa eegala. Torbaan 16ffaatti rimeenni harkaan waa qabachuu, gurguu, fi garagaggaluu eegala.(Fakkii ilaali)

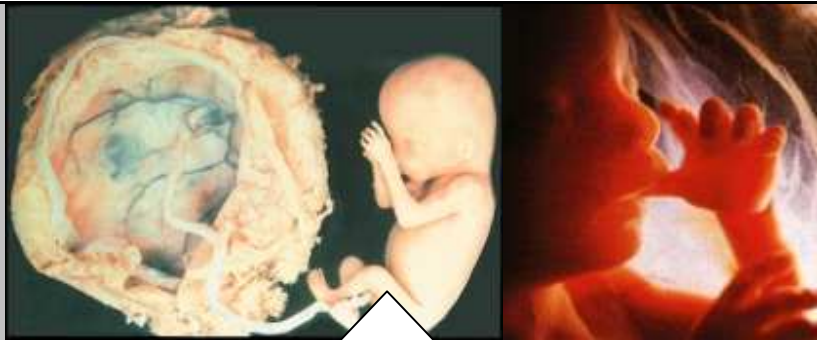


Fig 11-a).The 12th week (around 84 days) the embryonic shape appears with sizes of head, body and limbs well formed, and fingers distinguished. (*Nash'ah* 'formation of another creature'

Fakkii11-a). torbaan 12ffaatti bocni rimaa haala uunkaan mataa, qaamaa fi harkaa-lukaa adda bahee mul'atuun uddate iira.

In this stage the organs and the systems become well prepared to function. The foetus is ready for life outside the womb starting from the 22nd week to the 26th week (i.e., after the completion of the 6th month of gestation), when the respiratory system is ready to function and the nervous system is able to adjust the temperature of foetus body.

The first sense to develop in a developing human embryo is hearing. The foetus can hear sounds after the 24th week. Subsequently, the sense of sight is developed and by the 28th week, the retina becomes sensitive to light. In this stage, no new system or organs are formed, and the uterus provides food and suitable environment for the foetus to thrive until the stage of labour.

(Fig. 11 -b) The 16th week (112 days) : 13 cm tall embryo-eyebrows, eyelashes and fine hair appear. The foetus can grasp with his hands, kick, or even somersault. here the unborn baby is sucking his thumb !

Fakkii 11-b).Torbaan 16ffaatti rimaa cm 13 dheeratu irratti nyaarri ijaa fi rifeensi haphiin ni mul'ata. Rimeenni yeroo kanatti harkaan waa qabuu fi garagaggaluu ni danda'a. Asitti, daa'imni harka isaa hodhutti jira

Sadarkaa kanatti qaamaa fi sirnoonni qaamaa sirritti hojiif qophaahanii jiru. Torbaan 22ffaa irraa hanga 26ffaatti (ji'a 6ffaa booda) sirni hargansuu hojiif waan qophaaheef akkasumas sirni narvii hoo'a qaama daa'ima too'achuu waan danda'uuf, rimeenni jireenya gadaamessaan alaatiif haala xumuratee qophaaheera.

Miirri jalqabaa kan dursee rimaa irrati guddatu miira dhageeffannaati. Torbaan 24ffaa booda rimeenni sagalee dhagahuu ni danda'a. Kanatti aansudhaan, torbaan 28ffaatti miirri agartii kan guddatu yoo ta'u, hundeen agartii ifaadhaaf deebii kennuu eegalti. Sadarkaa kanatti sirni yookiin qaamni haarofni hin uumamu. Gadaamessi hanga daa'imni dhalatutti haala mijaahaa fi nyaata daa'imaaf dhiheessa.

6. Sequence in the development of faculties of hearing, sight, feeling and understanding

It is HE WHO has created For you (the faculties of) Hearing, sight, feeling And understanding: little thanks It is ye give! - 23:78

The above verses refer to a number of senses given to human beings by Allah. These are always referred in a specific order in the Qur'an: hearing, sight, feeling and understanding.

In a paper published in the *Journal of the Islamic Medical Association*, Dr. Keith Moore states that during the development of the foetus, the eye begins to form after the inner ear has assumed its first form. He says the brain, the centre of feeling and understanding, begins its development after the ear and the eye.

7. Determination of shapes features and destiny

It is We Who determine. What an excellent Determiner! (Surat al-Mursalat, 20-23).

Does man reckon he will be left to go on unchecked? Was he not a drop of ejaculated sperm, then a blood-clot which He created and shaped. (Surat Al-Qiyama, 36-38)

Imam Muslim narrated in his "Sahih" on the authority of Abdullah Bin Masoud that he said; "Allah's prophet - Mohammad (PBUH) - the truthful and trustworthy, told us; *The creation of each one of you is composed in the mother's womb in forty days, in that (creation) it turns into such a clot, then in that turns into such a mudgha and then Allah sends an angel and orders him to write four things, i.e., his provision, his age, and whether he will be of the wretched or the blessed (in the*

6. Uumamsa miirran dhageettii, argaa fi hubannaa qalbii:-

(Miira) ittiin dhageettan, ittiin argitanii fi qalbii ittiin hubattanis kan isinii uume isuma. Isin immoo hangi isa galateeffattan baayy'ee xiqqoodha. - (Qur'aana 23:78)

Aayanni armaa olii miira hedduu Rabbiin ilma namaatiif kenne irraa dubbata. Yeroma cufaa jarreen kunniin tartiiba murtaa'aa ta'een(dhageeffannaa, agartii, fi miira hubannaa jechudhaan) Quraana keessatti dubbataman.

Barreeffama 'Journal of Islamic Medical Association' irratti maxxanfame keessatti, Dr. Keith Moore akkana jedhee jira: Hoggaa guddina rimaa, ijji eega gurri keessaa boca isaa qabate booda uumamuu jalqabdi. Sammuun wiirtuu miiraa fi hubannaa taate immoo gurraa fi ija booda guddina isii eegalti jedheera.

7. Murtaa'ina boca, bifaa fi carraa du'aa fi jiruu:-

(Dhimma waan uumamee cufa) kan murteessu nuyi. Waa murteessuurratti waa tolle! (Surat al-Mursalat, 20-23).

Si, namni itti gaafatamummama malee dhiifama itti fakkaataa? Nuxfaa jissaa harcaafame irraa ta'e hin turree? Eegasii dhiiga ititaa ta'udhaan (sanirraa Rabbi isa)uumeeti (boca isaatis walqixxeessee) guute. (Suraa Qiyaamaa, 36-38)

Imaam Musilim Sahiiha isaa keessatti Abdullaah ibni Mas'uud irraa akka gabaasetti; Abbaa dhugaatii fi dhugoomfamaa kan ta'an, Ergamaan Rabbi-Muhammad(SAW), akkana jedhaniiru: "Uumamni hunda keessaniyyuu guyyaa afurtama keessatti gadaamessaa haadha teessanii keessatti walitti qabama. (Adeemsa uumama) sanii

Hereafter). Then the soul is breathed into him. And by Allah, a person among you (or a man) may do deeds of the people of the Fire till there is only a cubit or an arm-breadth distance between him and the Fire, but then that writing (which Allah has ordered the angel to write) precedes, and he does the deeds of the people of Paradise and enters it; and a man may do the deeds of the people of Paradise till there is only a cubit or two between him and Paradise, and then that writing precedes and he does the deeds of the people of the Fire and enters it."

keessatti dhiiga ititatti jijjiirama; eegasii kutaa fooniitti jijjiirama; san booda Rabbiin Malakaa ergudhaan waa afur akka barreessu isa ajaja. Sunis:hiree isaa, umrii isaa, fi qajeelaa(nama jannataa) ta'uu fi jallataa(nama jaannamii) ta'uu isaati. San booda Ruuhiin itti afuufamti. Rabbitti in kakadha, isin irraa namni tokko, isaa fi ibidda jaannamii giddutti ciqileen(dhundhumni) tokko qofa hanga hafutti hojii warra ibiddaa osoo hojjatu turuu ni danda'a. Eegasii, barreeffamni (duraan Rabbiin Malakaa barreessise) sun dursudhaan namichi hojii warra jannataa hojjatee (jannatas) seena. Akkasumas, namni tokko isaa fi jannata jiddutti ciqileen tokko yookaan lama qofa hanga hafutti hojii warra jannataa hojjachuu ni danda'a. eegasii, barreeffamni (duraan Rabbiin Malakaa barreessise) sun dursudhaan namichi hojii warra ibiddaa hojjatee (jaannamiin) seena.

The secrets written in DNA [The Databank of Life: DNA]

Record in the Nucleus

The human body's complete plan and project down to its minute technical detail is present in DNA, which is located in the nucleus of each cell. All the developmental phases of a human being in the mother's womb and after birth take place within the outlines of a predetermined program.

Right at the phase of a newly fertilized egg cell in the mother's womb, all the characteristics we will bear in the future have been determined within a certain destiny and coded in our DNAs in an orderly fashion. All our characteristics, such as our height, skin colour, blood type, facial features that we will bear when we come to our thirtieth year are encoded in the nucleus of our inaugural cell thirty years nine months beforehand, starting from the moment of insemination.

The body of information in DNA does not only determine the physical properties we have mentioned above; it also controls thousands of other operations and systems running in the cell and the body. For instance, even the highness, lowness, or normality of a person's blood pressure depends on the information stored in DNA.

The Huge Encyclopedia in the Human Cell.

The information stored in DNA must by no means be underestimated. Though hard to believe, in a single DNA molecule of a human being, there is enough information to fill exactly one million encyclopedia pages. Do consider it; exactly 1,000,000 encyclopedia pages... This is to say that the nucleus of each cell contains so much information as to fill a one-million-page-encyclopedia, which is used to control the functions of the human body. To draw an analogy, we can state that even the 23-volume-

Iciitii DNA keessatti galmeeffamu [Baankii odeeffannoo jireenyaa:DNA]

Galmeeffama nuukilasii seelii

Sagantaan qaama ilma namaa guutuun, xiqqaa irraa hanga guddaatti DNA nukilasii(wiirtuu) seelii namaa keessa jiru cufa keessatti galmaahee argama. Guddinni namaa kan garaa gadaamessaa haadhaa keessatti adeemsifamuu fi kan eega dhalate boodas adeemsifamu hundi isaa sagantaa duraan murtaa'ee galmaa'e hordofeeti raawwata.

Akkuma phuuphaan haadhaa fi sanyiin abbaa walitti makamee rimeenni gabbateen, fakkaattii fi haalaa fi amalli nuti fuulduratti qabaachuu dandeenu cufti isaa haala tartiiba isaatiin DNA keessatti galmaa'a. Fakkaattiin keenya kan akka dheerinnaa, bifa coraa qaamaa, akaakuu dhiigaa, akaakuun fuulaa kan nuti waggaa soddoma booda fakkaannu cufti isaanii jalqabuma seelii keessatti galmaahu

Odeeffannoon DNA fakkaattii dhaaba qaamaa qofa hin murteessu; hojmaataa fi sirnoota kumaatamaan lakkaa'aman kan seelii fi qaama keenya keessatti raawwataman cufa too'ata. Fakkeenyaaf, olka'iinsa, gadi bu'iinsaa fi gidugaleessummaan dhiibbaa dhiiga namaa odeeffannoo DNA keessatti kuufame irratti hundaa'ee raawwata.

Kuusaa beekomsaa seelii namaa keessatti.

Odeeffannoon DNA keessatti kuufame waan akka salphatti ilaalamuu miti. Amantanis amanuu baattanis, Moolikiyulii DNA ilma namaa tokko keessatti odeeffannoo Fuula Insaayikilooapiidiyaa miiliyoona tokkoo guututu argama. Hubadhaa, fuula Insaayikilooapiidiyaa 1,000,000 guutuu...Kana jechuun, nuukilasiin(wiirtuun) seelii mataa mataan, odeeffannoo raawwii qaama namaa too'atu kan hanga

Encyclopedia Britannica, one of the greatest encyclopedias of the world, has 25,000 pages. Therefore, before us lies an incredible picture. In a molecule found in a nucleus, which is far smaller than the microscopic cell wherein it is located, there exists a data warehouse 40 times bigger than the biggest encyclopedia of the world that includes millions of items of information. This means a 920-volume huge encyclopedia which is unique and has no equal in the world. Research puts it that this huge encyclopedia would be estimated to contain 5 billion different pieces of information. Were one piece of information present in human genes to be read every second, non-stop, around the clock, it would take 100 years before the process was completed. If we imagine that the information in DNA were put in the form of a book, then, these books put on top of each other would reach 70 meters high.

Insaayikiloooppiidiyaa fuula miiliyoona tokko qabu hammata jechuudha. Fakkeenyaan ibsudhaaf, jildii 23 qabaachudhaan addunyaa irratti guddinaan beekamaa kan ta'e Insaayikiloooppiidiyaan Biriitaanikaa, fuula 25,000 qaba. Waan ajaa'ibaati! Kanarraa hubachuun akka danda'amutti, moolikiyuulii wiirtuu seelii kan seelii maayikirooskoppii malee hin mul'annee tokko keessatti man-kuusa odeeffannoo kan Insaayikiloooppiidiyaa addunyaa harka 40_{maan} caalutu argama jechuudha. Kana jechuun, Insaayikiloooppiidiyaa jildii 920 kan fakkaataan isaa lafa irra hin jirre ta'a. Akka qorannoon mirkaneessutti, Insaayikiloooppiidiyaan guddaan kun odeeffannoo garaagaraa kan biiliyoona shanitti herreegaman qabaachuu isaa tilmaamamee jira. Odeeffannoon giinsii namaa keessatti argamu tokko qofti sakandii cufa osoo adda hin kutin marsaa saa'aa 24 tti osoo kan dubbifamu ta'ee, dubbisanii osoo hin xumurre waggaan 100 xumurama. Odeeffannoon DNA keessatti galmaa'e bifa kitaabaatiin osoo taa'ee; jildiiwwan kitaabichaatis osoo walirraan tuulamanii dheerinni isaa meetira 70 olfagaata.



Fig.12. The information necessary to specify the design of all the species of organisms which have ever existed on the planet, a number of approximately one thousand million, could be held in a teaspoon and there would still be room left for all the information in every book ever written.

Fakkii 12. Odeeffannoon sagantaa uumamtoota addunyaa kana irra jiraatan cuufaaf barbaachisu kan lakkoofsi isaa miiliyoona kuma dhibba tokkootti tilmaamamu mooqqaa/maankaa shaayii tokko irratti qabamuu ni danda’a . Akkasuu ta’ee, bakki kitaabban addunyaa kan hanga ammaatti katabaman qabuu danda’u ni hafa.

And also consider: While each one of the 100 trillion cells in your body knows one million pages of information by heart, how many encyclopedia pages can you, as an intelligent and conscious human being, memorize in your entire life?

Who told the Prophet Mohammad (PBUH) all these facts? It is Allah (Who told him), the Only One, the Subduer.

Ammas mee xiinxalli: Seelonni qaama keetii kan tiriiliyoona 100 ta’an mataa mataan odeeffannoo fuula miiliyoona tokkoo ol ta’u yoo qomaan kan beekan ta’e, ati akka hayyuu dhala namaa tokkotti fuula Insaayikiloooppiidiyaa meeqa jireenya kankee keessatti sammuutti qabattee jirta?

Dhugaa kana cufa eenyutu Nabi Muhammadditti hime? Allaah, tokkicha harka kennachiisu san jedhi kaa!

8. Three Dark Stages of the Baby in the Womb

... He creates you stage by stage in your mothers' wombs in threefold darkness. That is Allah, your Lord. Sovereignty is His. There is no god but Him. So what has made you deviate? (Qur'an, 39:6)

In the Qur'an, it is related that man is created through a three-stage process in the mother's womb.

The expression "*fee thulumatin thalathin*," translated into English as "a threefold darkness," indicates three dark regions involved during the development of the embryo. These are:

The darkness of the abdomen

The darkness of the womb

The darkness of the placenta

As we have seen, modern biology has revealed that the embryological development of the baby takes place in the manner revealed in the verse, in three dark regions. Moreover, advances in the science of embryology show that these regions consist of three layers each.

The lateral abdominal wall comprises three layers: the external oblique, the internal oblique, and transverses abdominis muscles.

Similarly, the wall of the womb also consists of three layers: the epimetrium, the myometrium and the endometrium.

Similarly again, the placenta surrounding the embryo also consists of three layers: the *amnion* (the internal membrane around the fetus), the *chorion* (the middle amnion layer) and the *decidua* (outer amnion layer.)

8. Gadaamessa keessatti dukkana dachaa sadii kan daa'imni keessa jiraatu:-

...Inni garaa haadha teessanii keessatti dachaa dukkana sadii keessatti isin uuma. Sun Allaah, Gooftaa keessani. Mootumni tan Isaati. Isa malee waaqni biroo hin jiru. Tolee, maaltu isin jallise ree? (Qur'aana, 39:6)

Quraana keessatti, namni gadaamessaa keessatti sadarkaa dukkanaa sadi keessatti uumamuun isaa himamee jira.

Jechi "fii zulumaatin salaasin" kan Afaan Oromootiin "Dukkana dacha sadii" jedhamee hiikame kutaalee dukkanaa kan yeroo guddina rimaa gadaamessaa keessaa agarsiisa. Isaanis:

Dukkana garaa

Dukkana gadaamessaa

Dukkana hobbaatii

Akkuma argine kana, naayolojiin ammayyaa guddinni rimaa haaluma quraanni dubbate kanaan dukkana sadii keessatti akka raawwatu mirkaneessee jira. Kanuma waliinis, beekomsii saayinsii 'Imbriyoolojii' akka agarsiisutti, dukkanni sadanuu mataa mataa isaaniitti dacha sadi akka qaban mirkanaahee jira.

Gidaarri garaa gama keessaattiin dacha sadi qaba: Ekistarnaal oobliik, iintarnaal oobliik, fi traanisversi aabdoominiis masil.

Haaluma walfakkaatuun, gidaarri gadaamessaatis dacha sadi qaba: eeppiimeetiriyam, mayoomeetiriyam, fi iindoomeetiriyam.

Ammas akasuma, hobbaatiin rimaa marsees dacha sadii qaba: aamniyoona (qola haphii rimaa marsee argamu), kooriyoona (dacha gidduu) fi disiiduwa (dacha alarraan argamu).

9. The way for birth made easy

Curse man for his ingratitude! From what thing did He create him? From a drop of sperm He created him and proportioned him. Then *He eases the way for him.* (Qur'an, 80:17-20)

The foetus is fully formed at the end of the sixth month. The womb then enters the incubation period. All the baby's bodily organs and systems develop fully during that time, and the womb accelerates this growth by providing nourishment for the foetus. This period continues until the baby emerges from the mother's womb.

The birth canal is normally very narrow and it is difficult for the foetus to pass through it. During birth, however, a number of physiological changes take place in the mother's body. These changes allow the foetus to move easily through the birth canal. Some of these changes include: the expansion of the joints in the pelvic bones in order to widen the birth canal, the relaxation of the muscles to further widen the canal and the lubrication of the canal with amniotic fluid. These pre-birth changes are described in one scientific source in these terms:

As birth approaches, the amniotic fluid embarks on those activities that will be necessary to facilitate that birth. This fluid comprises sacs, which will enlarge the mouth of the womb, thus allowing the womb to assume the dimensions to allow the baby to pass. These sacs also prevent the foetus from being crushed in the womb during birth. Furthermore, when the sacs burst and release their fluid at the commencement of birth, the path to be taken by the foetus is both lubricated and sterilized. In this way, birth takes place easier and in a manner naturally free of germs.

This series of occurrences is openly indicated in the verse of the Qur'an, "Then He eases the way for him." (Qur'an, 80:20) However, it has been

9. Karaan daa'imni ittiin dhalatu (dhalannaaf) mijaahaadha:-

Namni haa abaaramu; maaltu Rabbitti amanuu isa dhoorge! Waan akkamii irraa Rabbi isa uume? Nuxfaa irraa isa uumudhaan (waa'ee isaa hundarr-atti) isa murteesse. (Qur'aana, 80:17-20)

Xumura ji'a 6ffaatti rimeenni guutumaan guututti ni uumama. Kutaaleen qaamaa fi sirnoonni qaama daa'ima cufti yeroo kanatti guututti guddatanii jiru. Gadaamessi haadhaatis nyaata barbaachisu dhiheessudhaan guddina rimaa saffisiisa. Haalli kun hanga guyyaa daa'imni dhalatuutti ittuma fufa.

uumama isaatti, karaan daa'imni dhalatuun baay'ee dhiphaadha. Haa ta'u malee, yeroo daa'imni dhalatu qaama haadhaa irratti jijjiirama baay'etu raawwata. Jijjiiramni kunniinis daa'imni dhalatu haala salphaa ta'een karaa dahumsaa keessa akka darbu taasisa. Jijjiirama yeroo dahumsaa qaama irratti mul'atan keessaa muraasni: karaa daa'ima bal'isudhaaf lafeewwan mudaammuddii keessaa adda bal'achuu, San caalaa karaa bal'isudhaaf, foon/moorgaan diddiriiruu fi karaa dahumsaa dhangala'aa hobbaatiitiin akka mucucaatu dibamuudha. Jijjiiramni dahumsa duraa kun barreeffama saayinsaawaa tokko keessatti haala kanaan ibsamee jira:

Yeroo dahumsi dhihaatu, dhangala'aan hobbaatii hojii dhalata daa'ima saffisiisu raawwachuu irratti hirmaata. Dhangala'aan kunis qalqalloo afaan gadaamessaa bal'isuudhaan daa'ima akka baafu taasisu ofirraa qaba. Qalqalloon kun daa'imni yeroo dhalatu garaa haadhaa keessatti akka hin basharaqne gargaara. Kanuma waliinis, yeroo dahumsi eegalu qalqalloon dhoohudhaan yoo dhangala'aa gadi lakkisu karaan daa'imni irra dhufu laffifamee mucucaata; jarmiileen daa'ima miidhuu danda'anis dhangala'aa hobbaatiitiin

possible today to determine these physiological changes-which Allah informed us of 1,400 years ago-only with the use of a number of technological devices.

qulqulleeffaman. Akkasitti, dahumsi haala salphaa fi jarmiilee irra bilisa ta'een raawwata.

Haalli dahumsaaf laaffifame kun Qur'aana keessatti, "Eegasii karaa bahumsaa isaaf laaffifne" jechudhaan ibsamee jira. Haa ta'u malee, jijjiiramni qaamaa kan dahumsa laaffisudhaaf raawwatu kun waggaa 1,400 dura Rabbiin kan nuuf addeesse yoo ta'u, saayinsiin immoo meeshaa ammayyaatti fayyadamee har'a nutti himaa jira.